The Conviction of Worldly-Vanity:

OR, THE

WANDRING PRODIGAL,

And his RETURN:

IN TWO PARTS.

PART I.

Containing his debate with *himself* about his setting forward in search of the Palace of *Worldly Felicity*; his hearkning to the Advice of *Folly*, and submitting *himself* to her Conduct; the manner of her furnishing him out; of the Progress he made, and the various Adventures he met with by the way: As also the Entainment he found at his Arrival, and his Riotous Living there; With his Description of the Vices Reigning therein.

PART II.

Giving a full Account of his Miraculous Escape from the Palace of *Worldly Felicity*: Of the glorious Prospect he had of the *Celestial City*, And of the Progress he made towards it, under the Conduct of *Divine Grace*: With the manner of his Proceeding, and the several Occurrences he met with by the way: His Arrival at the Palace of *Vertue* and *True Felicity*, and his Joyful Reception there: His Excellent Description thereof, and of the Divine and Moral Vertues which he found therein.

Both Pleasant and Profitable. Deliver'd under the Similitude of *A Wandring Youth.*

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Robert Midgley

TO THE READER.

MAN is naturally an *Inquisitive* Creature, continually hankering after *Novelties*; and tho for the most part a meer Stranger *at home*, regardless of the *Geography* of his *own Breast* (the worst and most deplorable *Ignorance*!) would yet seem Acquainted with *all the World* besides.

How Solicitous are we about the Affairs of *Hungary*! How Curious to understand the Rarities of *China*! The Scituation of *Grand Cairo*! The Magnificence of the *Mogul*! And uncertain Tales of *Prester John*! But in the mean time, how *supinely negligent* in managing our Domestick Talents, or improving our Understandings in things of real use! How careless to Rescue our Captivated Minds from the Assaults of lewd *Passions*, the Scandal of *Folly*, and Tyranny of *Vice*! How wretchedly Remiss, or rather wholy Averse, from doing *That* which is the main Errand we are sent in-

to the World upon, *viz.* The *Glorifying* our Creator, and securing our *Eternal Intereſts* !

In Complaiſance to this wandering-deprayed-*Green-Sickneſs-Appetite* of Mankind; a multitude of Books of *Travels* into remote Regions have been publiſhed in ſeveral Languages, and greedily bought up and peruſed: The Relation of ſuch various difficult *Adventures*, the deſcription of *Places*, *Modes* and *Cuſtomes*, new uncouth and far different from their own, being very Grateful, and in ſome reſpects not altogether *Unprofitable* to the Readers.

Nay, ſo far is this Itch of Curioſity indulg'd, that not only *True Hiſtories*, or ſuch as pretend ſo to be, but Carloads of *Romances* (whoſe Authors profeſs them to be meer Idea's of Fancy, Coyn'd on purpoſe to Divert and Amuſe) are with Applauſe entertain'd; whence too many People of either Sex, ſpend their moſt *precious Minutes* upon the Exploits of imaginary *Knights-Errant*, Enchanted Caſtles, Monſters, Gyants, and all the Riff-Raff of *Amadis of Gaul*, and the *ſeven Champions*; or the more refin'd and ſublimated Follies of the *Grand Cyrus*, *Caſſandra*, *Aſtræa*, &c.

Not only to the loſs of irretrievable *Time*, but further *Hazards*; For in theſe kind of Writings, the Paſſion of ſenſual *Love* being diſplay'd with the higheſt Advantages, and (as it were expoſed Naked) in the moſt *ſoft and delicate* Expreſſions, 'tis difficult for ſuch as read them, not to be *Sing'd* with that wanton Flame; or preſerve their Hearts free from being Infected with the like *Amarous Idea's*; by which means a Thouſand young Men and Women have been inveigled and undone.

Phyſicians inſtub born Diſeaſes, which they cannot *directly* Maſter, adviſe to change them by Art into ſome that are more *mild* and *tractable*: Since therefore we cannot hope altogether to Cure this *Fanciful Humour* in Man, it will not be amiſs to try, if we can by a little Addreſs, husband and imploy it to *wholſome Uſe*. To this purpoſe I here preſent thee, Courteous Reader, with a ſmall *Book of Travels*, but great in its Subject and Deſign; an Expedition more Glorious than *Jaſon*'s to *Colchos* for the *Golden Fleece*; or that of *Columbus* for diſcovery of a *New World*: In ſhort, A Voyage to the *Holy Land*, ſuch as every Mortal muſt of neceſſity undertake and

goe through with, or elſe be everlaſtingly Miſerable.

Here are the *Two Roads* of all Fleſh, graphically deſcribed; The one Broad, Smooth, and Plain, as the *Treacherous Ocean* before tis Ruffled with a Storm, and all the way *down-hill*, beſtrow'd with a Thouſand Baits and Allurements, always full of Jolly Company, but ending in the *Dead Sea*, or Lake of *Perdition* and *Deſtruction*: The other, that turns off ſhort on the *Right-hand*, through the *Temple* of *Virtue*, leading to that of *Glory*, the Paſſage Strait and Craggy, beſet with Thorns and Bryars, Way-laid by Wolves, Foxes, Bears, Tygers, and all ſorts of Beaſts of Prey; Loneſome, Unfrequented, and ſeeming *Melancholy*, were it not for the ſtill Muſique of the *Bird of Paradiſe*, which Chears up the fainting Traveler, with its refreſhing Notes; and a *Beam of Light* from the *Son of Righteouſneſs*, that directs his trembling Steps, till it Conducts him in the End, to the Royal Palace of *Endleſs Felicity*.

Though the Diſcourſe be throughout *Allegorical*, be aſſured here is nothing *Romantick*, nothing *Fictitious*; but all *Real*, *Subſtantial*, and *Important*. 'Tis

ſaid of thoſe feigned Hiſtories before mentioned, that they inſpire ſuch as peruſe them, with ardent deſires of *Imitation*; I wiſh this ſerious *Parable* may have the like Effect, to caution and deter thee from the pernicious Tract of *Vanity*, and excite and encourage thy endeavours in the purſuit of *Vertue*, *Religion* and *Piety*; which will be thy beſt Antidote in an infectious Seaſon; A ſeſerious Godly Converſation and Practice, being an excellent Preſervative againſt Error of Doctrine. Keep the *Heart* right, and there is no great danger of the *Brain*; whereas on the contrary, a looſe *Prophane Life*, and *Falſe Opinions*, like *Ice* and *Water*, do naturally beget each other.

'Tis delivered in a homely plain *Familiar ſtile*, that it might be ſerviceable to the *meaneſt Apprehenſions*; on whoſe Memories and Affections perhaps this *mode* of writing may be more taking, and make deeper Impreſſions, then more learned Treatiſes, nakedly laid down by way of Precept and Poſitive Inſtructions.

This, Reader, whoever thou be, remember, That thou art or haſt been that very *Prodigal* here intended in the

first Part, And if thou doſt not amend thy Courſe, and Return with him in the Second, thou muſt for Ever have thy Portion with the Devil and his Angels in the Lake which *burns with Fire and Brimſtone.* To avoid which *Dreadful Sentence* on any poor Soul, If this mean Eſſay may, by the Divine Bleſſing, prove any way inſtrumental, It will Superabundantly Reward the pains taken in Compiling it, by

Thy Chriſtian Friend

and Servant,

J. S.

The

The CONTENTS of the CHAPTERS.

PART I.

CHap. 1. *The Introduction.* Page 1.

Chap. 2. *How the* Wandring Prodigal *being resolv'd to set forward to the Palace of* Worldly Felicity, Folly *(by the help of* Evil-will*) provides him Cloaths, Armour, Horse, and other Necessaries after a strange manner; his Description thereof, with an Excellent Discourse of the Uncertainty of Man's Life; and in what manner he proceeded.* Page 10.

Chap. 3. *How on the Way to the Palace of* Worldly Felicity, *he was Entertain'd by* Folly, *with a Discourse of many of her Exploits in the World,* &c. Page 29.

Chap. 4. *How standing doubtful at the parting of two Ways, which to take,* Voluptuousness *counsell'd him to take the Broad Left-hand-way,* &c. Page 36.

Chap. 5. *How* Wisdom *(with many perswasions) Entreated him to Enter at the strait Gate; and how by the Counsel of* Folly, *he refus'd her Advice,* &c. Page 44.

Chap. 6. *How at the Perswasion of* Folly, *he took the*

the Broad-way, leading to the Palace of Worldly Felicity, rejecting the Counsel of Lady Wisdom; and how she threaten'd him at parting, and what else happened. Page 53.

Chap. 7. How in the Company of Folly and Voluptuousness he Rid to the Palace of Worldly Felicity; and in what manner he was Receiv'd and Entertain'd; with some Observations thereon, &c. Page 58.

Chap. 8. Of his farther Entertainment and Progress in the Palace of Worldly Felicity; and how (amongst other things) he had a Prospect of the Tempter in his Deluding shape; and at Night was Entertain'd by Lust, &c. Page 69.

Chap. 9. He Discourses of other Recreations in the Palace, and how he was carry'd by Voluptuousness and Folly to Visit the seven Towers, and describes the Wonders he saw there, with other things; as also a Prospect of its Situation, &c. Page 79.

Chap. 10. He is Entertain'd in a spacious Banqueting-house, and declares what Entertainment he met with there; as also what further Promise Voluptuousness made him, &c. Page 101

Chap. 11. A Description of his Fearful Dream, and how thereupon he became Pensive; his Excellent Reflections on the Estate of a Sinful and Voluptuous Life: Yet continues his former course, &c. Page 106.

Chap. 12. How Riding to Recreate himself in the Forrest of Conscious-guilt, he suddenly perceiv'd the Ruine of the Palace of Worldly Felicity, sinking into the Gulf of Confusion; and finds himself in a Wretched and Miserable Estate: Reflects upon his past Life, and becomes a True Penitent. Page 117

PART II.

CHap. 1. *He is Rescu'd from the miserable Condition he was in, by* Divine Grace; *has a Prospect and Description of the* Cœlestial City, *and of the Joy he conceiv'd thereat*, &c. Page 1.

Chap. 2. *After a true sence of his Sin, he resolv'd to Travel towards the* Cœlestial City; *and of the difficulty he met with at his setting out; how he Enter'd the Strait Gate, where he met* Evangelist, *and the Comfort he gave him.* Page 11.

Chap. 3. *How having Enter'd the* Value of Humility, *he came to the House of* Repentance, *and how he was there Entertain'd; with Admonitions and Extolling the Divine Goodness.* Page 20.

Chap. 4. *He is affrighted by the Terror of* Conscience, *but is at the earnest Intercession of* Sorrow for Sin, *spar'd at the Command of* Divine Grace; *and crying out against* Presumption, *is humbled under a Sense of Sin.* Page 27.

Chap. 5. Remembrance *opens her Book, and Reads him a Comfortable Lecture, mostly containing God's gracious Promises of Mercy and Forgiveness to True Penitents; and thereby allays his Fears.* Page 32.

Chap. 6. *He acknowledges his wonderful Change, is Assaulted by* Discouragement, *resists him, and puts him to flight; he goes from the* School *of* Repentance, *is like to run into the* Path of Error, *but is prevented by* Understanding, *and convey'd to his House, with other matters of Note.* Page 37.

Chap. 7. Understanding *gives him Cordial Advice,*

vice, and prepares him to proceed to the Houſe of Religion; *and how after ſound Counſel he went on his way, and what elſe befel him.* Page 44.

Chap. 8. *How he came to the Houſe of* Religion *(being inticed in the way) to turn aſide by* Hypocriſie *and others) and of the Entertainment he found there; the good Inſtructions he received, with many other matters.* Page 47

Chap. 9. *Being well Inſtructed, he paſſes on to the Palace of* True Felicity, *deſcribes it, and is there Entertain'd with great Joy, and has from thence a full Proſpect of the* Cœleſtial City.

Chap. 10. *He gives a Deſcription of* Virtue, *together with her Noble Qualities, the means whereby ſhe Operates in the Soul of Man; and why to be deſir'd.* Page 59.

Chap. 11. *He gives a brief Account of* Faith, *ſo far as is warrantable; to what end ſhe ſerves, and the eſpecial Marks of her Appearance, &c. as alſo of* Hope *and* Charity. Page 62.

Chap. 12. *He gives a Deſcription of* Prudence, Juſtice, Fortitude *and* Temperance, *excellently Repreſenting them in their ſeveral Capacities, Motions and Operations, &c.* Page 69.

Chap. 13. *He is brought to* Perſeverance, *by whom and* Underſtanding, *he is further Inſtructed; He is Recommended to her by* Divine Grace; *and has a Proſpect of the* Cœleſtial City *from the Tower of* Faith, *where he continues in Expectation.* Page 83.

THE WANDRING PRODIGAL.

PART I.

CHAP. I.

The Introduction.

BEing Enter'd upon the Stage of this World, to Act my Part in the Scene of a Short and Uncertain Life, compar'd (by the Wise and Learned) to things of the least Duration and Moment, *viz. Grass, the Flower of the Field, Smoke,* a *Shadow,* a *Vapour, &c.* And having spent my Nonage, or the Morning of my Days, in pursuing Things lighter than Vanity; in following (with Toil and Weariness) Recrea-

tions and Pleasures that created Trouble in the Aquirement, Folly in the Possession, and a Reluctancy (if not a Loathing) in the Injoyment; I began to consider with my self, That Man was made to a nobler end, and furnished with larger desires, then to content himself with such Airy Trifles: Man, thought I, Endu'd with an Immortal Soul, Inspir'd with Reason, and made capable of Immortality hereafter, ought not (like the Bruit, whose life, when at a period, mingles with the common Air, and renders him no more) to drown himself in Sensuality, or be satisfied with things that yield no true Content, no real Pleasure, no sincere Delight, and therefore giving my Imaginations scope, they wander'd over spaces immeasurable, and ruminated on various matters, but could fix on nothing permanent. I had heard indeed, of the Land of *True Felicity*, *where unspeakable Joys and Pleasures for evermore are found*; I had heard *very Glorious things spoken of it*, but found my Understanding so clouded and darkned with the overshadow-

Psal. 16. 11.
Psal. 87. 3.

ing

Prodigale setting forth &c.
his Reveling in the Pallace of Worldly Felicitie &c.
Desolation of the Pallace of worldly Felicitie &c.
Printed for I. Clarke

5 AP 58

ing of preſent matters, that I knew not readily how to ſet forward to that deſired Region; and the more I pauſed, the more I found my ſelf at a loſs; which made me ſomtimes conclude I was in the caſe of one that is newly awaked from a Dream, who all on a ſuddain graſps the flying Air, and for a while remains in doubt whether thoſe ſeeming Pleaſures or fantaſtick Forms that flatter'd his Slumbers, were real, or only the effects of a roving Fancy. Thus puzled and confounded, like one that is loſt in a Pathleſs Wilderneſs, and fears to advance or retreat, as not knowing by which to be moſt or leaſt Intangled, I ſtill ſtood muſing. When in this confuſion, *Folly*, (with whom I a little before ſuppos'd I had ſhaken hands, and well hop'd I had ſhaken off) came ſlyly behind me, and whiſpering me in the Ear, ſuggeſted, *That being in the prime and ſtrength of my days, full of Sprightful Blood and Youthful Vigor, I ought not to leave the World, who courted me with her ſmiles, met me with her Favours, and ſtrew'd my way with Pleaſures and*

Delights; who inforc'd her utmost Charms to please me, and expos'd her gaudy Beauties in their greatest Lustre to tempt me, to woo and invite me to take Pleasure in her: I ought not (she said) *to leave her, to seek I knew not what, to run through Hazards and Dangers, Hardships and Extremities, to find out Pleasures I knew not where, but rather to content my self in the possession of such things as I had and might further experience: Nay further* (continued she) *of such things as yet you are a stranger to: For truly my Son* (said she) *there are many Pastimes and Recreations that the* World *can afford; nay will afford you, if you prove not so ingrateful as to forsake her who has had such Care of you, who has so often laid you in her Bosom, and lull'd you in her Arms, nourish'd you from your Infancy, & spread her down Softness to invite and charm sweet Slumber to your Eyes: Can you think that I, who am so Antient, would take all this pains to follow and perswade you to this, if you were not a Son that I intirely doat upon, though you have been so unkind as to go about (for I know not what reason) unnaturally to bani-*

banish me your Company? Do you think (said she) *that I that am Antient as Time, I who saw the first Man in Paradise, and Oblig'd him to hearken to my Advice, have not had long Experience of things; and consequently know what best will suit your Years? Come, come*, (continued she) *you must, you shall lay by these Doubts, these Scruples, and return with me to your kind Mistress: O, do but think with what Smiles she'll receive you, what new invented Pleasures, what Pastimes, with what Delights she'll please your Sences! nothing she'll think too much, no Expence nor Cost too great.*

Folly having utter'd these Words with the most winning Eloquence and smoothest Oratory, my former Thoughts began to vanish, or at least my Resolution, to search out *The Land of True Felicity*, began to stagger; such Power and Force had this bewitching Charmer to darken my Understanding, so that now I began to frame in my Mind nothing but Worldly-Pleasures, Pastimes, and Recreations, which taking the Opportunity of such an unexpected

Advantage, fail'd not to Unite themſelves with my Deſires, and Inſinuate into a Familiarity more then ever with my Will and Affections, ſo that by over-powring my Reaſon, they ſoon gained the Fortreſs; and now wholy ſubmitting my ſelf to the Conduct of *Folly*, I run into Extravagance and Exceſs of Worldly-Delights, fooliſhly imagining to find therein ſomthing that I might call *True Felicity*; Notwithſtanding I had formerly conſulted the Opinion of him, who by Experience found them to be no other then *Vanity and Vexation of Spirit*; and at that very Juncture, heard or fancy'd I heard a Voice ſounding in my Ears, *viz.* *Set your Heart on things above, and not on things below*: But now *Folly* prevail'd to that Degree, that I Eſteem'd nothing better then her Council, and became ſo far Enamour'd with her, that I not only Liſten'd to all ſhe ſaid abroad, but Reſolv'd to take her into my Houſe, or Heart, that ſhe might be always at Hand to Negotiate between me and the *World*; for now my Senſes being altogether Stupified, I hop'd

Eccleſ. 2. 17.

Col. 3. 2.

by

by her Assistance to procure what ever might contribute to my Felicity; but in the sequel found my self strangely mistaken, as all those must expect to do, who depending on *Folly* for Advice, put their trust in and rely upon *Riches*, *Worldly-Delights*, *Pleasures*, *Honours* the *Arm of Flesh*, or overwhelm themselves in the depth of *Sensuality*. For as well may Men imagine to catch Fish by Angling in the Air, or successfully pursue their Game with Hounds in the Ocean, as to expect *True Felicity* in those things wherein it is not, was not, nor ever will be; for who can *expect Grapes on Thorns, or Figgs on Thistles*? Who can expect that those things which are Momentary and perishing in themselves, should satisfie an *Immortal-Soul*, should fill and satiate the *Mind of Man*, for whose *Desires* the *Earth* is much too strait? Nor is there any thing less then the *Centre of Eternal Felicity*, that is able to render that satisfaction; nothing but the *Abundance of Gods House can satisfie, &c.* for if we consider the *World* at best, it's *Honey is mingled with Gall, Wine*

Mat. 7. 16.

Psal. 36. 8.

Deut. 29. 18.

mingled with Wormwood, even it's seeming Pleasures carry a Sting in themselves, and are frequently mingled with bitterness, as *Hunger*, *Thirst*, *Heat* and *Cold*, *Weariness*, *Toil*, *Perplexity*, *Vexation*, *Anger*, *Hatred*, *Envy*, *Disdain*, *Distrust*, *Flattery*, *Deceit*, *Intemperance*, and the like; who are Link'd, as in a Chain, to their Contraries, although not easily discern'd by those whom *Folly* blinds and deceives with a false Glass of *Seeming-good*. As the Wise Man says when she sits to call Passengers who go right on their way: *Whoso is Simple, let him turn in hither; and as for him that wanteth Understanding, she saith to him* Prov. 9. 15, 16, 17, 18. *Stolen Waters are sweet, and Bread Eaten in Secret is pleasant; but he knoweth not that the Dead are there, and that her Guests are in the depths of Hell*; he is deluded by her Flatteries & foresees not the danger of running rashly on in the ways of *Wickedness*, till he is too frequently past Recovery, and must be Irreparably lost unless *Wisdom* (who is a Queen of great Command and Power) Rescue him, by opening his Eyes, and in a lightning

lightning his Understanding by putting *Holy Fear into his Heart*, and *Teaching him her ways*; wherefore, *Happy is the Man that findeth Wisdom, the Man that getteth Understanding*. Prov. 3. 13.

But leaving her a while, I shall proceed to tell what Progress (by the Advice and Direction of *Folly*) I undertook, and what befel me on the way, *&c.* as it falls in order in the Ensuing Chapters.

CHAP. II.

How the Wandring Prodiga *being resolv'd to set forwar to the Pallace of* Worldly Fe licity, Folly *(by the help of* Evil will) *provides him Clothes, Ar mor, Horse, and other Necessaries after a strange manner; his De scription thereof, with an excel lent Discourse of the Uncertain ty of Mans Life; and in wha manner he proceeded.*

Folly having Reconcil'd me to th *World*, and Indulg'd me wit trifling and momentary plea sures, I found my self uneasie; fo yet methought I had not met wit what I desir'd; and being *Ambiti ous* of *Novelty*, and possessed with a Itching mind, of seeing strang Places and Things, Incited thereto by *Reading* and Considering the *Tra vels* and *Adventures* of many, wh are stiled Heroes, spur'd on b

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Pride and *Vain-glory*, whome *Folly* had lately brought to my House, & made my *Intimate Acquaintance*, nothing would serve my turn, but I must set forward in like manner as *others* had done; but to what intent or purpose, I could scarcely give my self any satisfaction; wherefore I resolved to consult *Folly*; And to her, taking a Convenient Opportunity, I open'd my Purpose, and began with weak Arguments, to Inforce the little Reason I had for such an *Undertaking*: But she Interrupting me, told me, That without any more trouble, she highly approv'd of my Resolution, and that nothing could better please her, then that I had put it by such an *Undertakeing*, into her Power to give me a *full Prospect of the Pallace of Worldly Felicity*, whose variety of the *Buildings*, *Rare Devices*, *Noble Entertainments*, and *Magnificent Sights*, with many other things of no mean *Pomp* and *Grandeur*: She exall'd me to the Skies; But above all extolled me for my *Wit* and *Judgment*, *Courage* and *Brave Resolution*; till by the help of *Vain-glory*, She puff'd me up to that degree, that I

be-

Prov.26. 12. *came wise in my own conceit.* Nor (said she) shall you go *unprovided* or *alone*, but Referring the *care* of all to me, I shall so well furnish you, that nothing *necessary* for this Undertaking shall be wanting: And hereupon she made a *further Vow*, to accompany me in all my *Undertakings* of this kind, giving me to understand that she had accompanied many in this Journey, and that to their no small satisfaction; for knowing all the Places, and being well known in many of them, She doubted not to procure me such entertainment as none that had been there before me had, or few who should come after were likely to find. These *Promises* of *Folly* being made with such *earnest Expressions* and *Protestations*, and with such an *Innocent Look*, I concluded my self a happy man that I had got so kind a Guide, especially such an one as was so well acquainted with the World, by whose means I was to find such *High Entertainment*: So that I leaped for Joy, and hugg'd my self in such security, that now I doubted not to possess what ever my *blinded desires* could form: And though

though I took *Evil for Good, Darkness for Light*, and *Falshood for Truth*; yet at that time I was so *Obstinate*, that I would not consult the saying of the Wise Man, (*viz.*) *There is Counsel, and he that taketh good Advice, shall not repent him hereafter*; altogether forgetting it is *forbiden to take counsel of Fools*, because *such as is the Counselor, such must needs the Counsel be*: Nor is it consistent with Reason, but that *the Counsel of a Fool must be Folly*: For as well may a River Run backward, or Nature do her Work preposterously, as *Wisdom* and *Folly* cohabit together: for as *Solomon* says, *The Wisdom of the Prudent is to understand his way, but the Folly of Fools is deceit*: And again, *The heart of him that hath understanding seeketh Knowledge, but the Mouth of a Fool feedeth on Foolishness*. And as nothing is better then *Good Counsel*, so nothing is more destructive than *that which is Evil*; for by that, *Great and Flourishing Kingdoms are often brought to misery and desolation, Sacred things Poluted and Profaned, Cities Sack'd and left in Flames, Laws subverted*

Isa. 5.20.

Prov. 16. 22.

Prov. 14. 8.

Prov. 15. 14.

verted, and all manner of Villany committed, all manner of Vice exalted, and Vertue trodden under and oppressed. Yet at that time these things came not into my Head, for being Intent upon my *Journey*, I left all to the management of *Folly*, who according *to her Discretion*, was wonderous busie in providing me *Horse*, *Arms*, *Armour*, and other necessaries. Now it so happened that *Folly* had a Kinsman of hers called *Evil-will*, who was an *Armourer*, and upon occasion could furnish such *Rash Travellers* as my self, who were *Recommended* to him *by Her*, with all materials; this Man she made acquainted with my design, who not only seemed to *approve it*, but promised me whatever should be conceived necessary or convenient, contenting himself to take *Folly for his Play-Mistress*; and so giving my self no further trouble on that Occasion, I took my Leave till the next Morning, but could scarcely sleep for thinking of my *Journey*; and when I did sleep, I Dream'd of nothing else; such deep Impressions had the words of *Folly* made both in

my

my Mind and Fancy. All Night long methought nothing but Pleasant Gardens, Stately Buildings, Beautifull Women, Hounds pursuing their Game, Hawks flying in the Air, Horse-Racing, Running-matches, Dice, Cards, Bowls, Banquets, Carousings, and the like, presenting themselves to my Eyes and Taste; and to my Ears, Charming Voices and Melodious Strains. In fine, All my Senses were delighted beyond degree; such Power has *Folly* over the Imaginations of those she makes her Slaves, and lulls into a fond Security.

Night being past over in the Effects of a fantastick Fancy, no sooner began the Sun to shine in my Face, but *Folly* and *Evil-Will* (who was ever ready to take the advantage of doing an Evil Turn,) enter'd my Chamber laden with the Trumpery she had provided for my use: As a Shirt of *Lasciviousness*, a Doublet of *Lewd Desires*, Hose of *Vain Pleasures*, and a Cap of *Pride* and *Vain-glory*, a Crosset of *Inconstancy*, and a Steel Coat of *Ignorance*, Gantlets of *Idleness*, and *Umbraces* of

Incon-

timency a Gorget of *Luxury*, and a Head piece of *Lightneſs*, a Buckler of *Arrogancy*, and a Girdle of *Intemperance*, a Sword of *Violence* and *Rebellion*, and a Launce called *Hope of long Life*; then a Horſe being the only thing wanting, *Folly* called to *Vanity* her Principal Groom, to bring out the Horſe call'd *Timerity* or *Raſhneſs*; and having placed each thing in order, *Folly* gently raiſed me from my Bed of ſoft Delights, and Saluting me with an Amorous Kiſs, with a Charming Tongue ſaid in a Whiſpering Tone, *See, ſee, my Joy, your truſty Hand-Maid is return'd to Crown your Wiſhes with all you can deſire; therefore riſe, my gentle deareſt Love, my tender Happineſs and chiefeſt Care, and accept the Preſent I make thee.* At theſe words, *ſhaking off Drouſineſs*, I made her a return of thanks, and told her that I had not only now, but wou'd likewiſe for the future, caſt all my care upon her, and live ſupinele, ſince I had found her Diligence ſo great, and attended with ſo much Expedition, that I could not chooſe but wonder how ſhe had brought to paſs

ſo

To great an Undertaking in so short a time.

To this, *Folly* smilingly replye'd, *I am ever Industrious in serving those that confide in me, and am restless till I accomplish whatever is in my Power*; and thereupon she singled out what she had procured, that she might the better put them on in Order; and first, my Shirt of *Lasciviousness*, which suddainly wrought a strange Alteration in me, for no sooner was it over me, but I could not endure to be roughly handled, but coveted Delicacy and gaudy Attire, soft Couches and downey Repose, coveting and desiring nothing more then unlawful Love and forbiden Enjoyments. Then she put on my Doublet of *Lewd Desires*, which altogether pall'd my Fancy as to Sacred things, and render'd me fitting for any base and unseemly Enterprize; and the better to render me utterly insensible of any thing that was Virtuous, she put on my Hose of *Vain Pleasure*, and fastned them with Points of *Vanity*, which put me upon many Extravagances, too tedious, or at least, not convenient

ent to be Recited: And now, leaſt I ga
ſhould faint by the way, ſhe call'd in
Ill-government my Cook, to pre- Th
pare a Breakfaſt of what *Earth* yi
Air, or *Sea* wou'd afford; which b e
her direction he contriv'd at ſo
Lavish and *Profuſe* a Rate, that the
Epicurean Luxury was not to b ob
Compar'd therewith; and whilſt I
was Pampering my ſelf to inflam do
or increaſe my youthful Blood, there bu
by to ſtir up luſtful Deſires and con fo
cupiſcential Imaginations, *Folly* ſtil
urging me to Eat and to Drink t th
Exceſs, I had Leaſure ſomewha do
more ſeriouſly to ask her a few que A
ſtions; my drift being, if poſſible, t Si
know her Original, and how ſh M
had manag'd her affairs from time to D
time: To which ſhe was loth to re- fo
turn an Anſwer as to particulars, bu
I urging her to give a brief Account
for indeed all her exploits might fi ti
the Largeſt of Volumns, and tire an ni
Age of Men to write them, ſhe ſaid.
She ſtood in doubt whether her firſt I
Exploit, from whence ſhe Dated her in
being, was in Heaven or on Earth: n
Whether in Prompting or Perſwa- I
ding the *Aſpiring Angels* to Rebel re
againſt

gainſt their *Creator*, by which Da-
ing and Unſucceſsful Attempt,
They loſt the ſeat of Bliſs and Hap-
pyneſs, and Changed the glorious
Realms of Light for Seats of *Woe*,
Darkneſs and *Deſpair*; or on Man
in Paradice, who by her Counſel diſ-
obeyed his *Maker*, defac'd his
Image lively Impreſſed on him, un-
doing himſelf and his Poſterity;
but of theſe ſhe rather believ'd the
former, but however from Mans Fall
he might be confident, and from
that time (*ſhe ſaid*) ſhe had been ſel-
dom Idle; but on the contrary,
Active, Strong and Vigorous, never
Sick nor fearing Death ſo long as
Mankind laſts, for though Fools
Die, yet ſhe had by experience
found that whilſt ſucceeding Gene-
rations ſupply the Vacancy, ſhe
ſhould not want a Stock to live on,
till Time was ſwallow'd in Eter-
nity

She would have proceeded, but
I being deſirous to be as Expeditious
in my Journey as it was poſſible, and
not caring to loſe any time,
Intreated her that I might hear the
reſt on our way to the Palace of

Worldly

Worldly Felicity; For, *said I*, b
such an Entertainment the way wi
seem much the shorter: She lik'
my motion, and quickly gave co
sent. And by this time Breakfa
being ended, I prepared to put o
my Armour; which swell'd me wit
so much *Pride* and *Folly*, that
forgot *Heaven* and *Heavenly thing*
and *Atheist-like*, Laugh'd at *Immor*
tality, ascribing all to *Fate* an
Chance; So that being Blinded an
Stupified with *Ignorance* and *Sel*
conceit, I followed my own va
Inclinations, saying and doing wha
I pleas'd, or such things as seem'
good in mine own Eyes; forgetting
That the way of Sinners is Paved wit
Stones, but at the end thereof is Hell
Eccles. 2. 10. *Darkness and Pains*; *and that God*
Psal. 61. 12. *Rewardeth every Man according to his*
Work. Nor what the Apostle says
Look what a Man Soweth, that shall
Gal. 6. 7, 8. *he also Reap*; *he that Soweth to the*
Flesh, shall of the Flesh Reap Corruption
&c. For these things were justled
out of my Head and Heart by
Darling-Lusts and *Crouding-Iniqui*
ties, that left no thought of any
thing that was good; So wretched

the Man that gives himself up to
e Rul'd and Guided by *Folly*; so
uch he Degenerates, that he is not
ting to bear the Name or Cogni-
nce of Man, but rather that of
uit, which in it's kind surpasses
m: For all Creatures (Man Excep-
d) perform the End and Office for
ich they were Created, and
ntinue in their pristine Estate of
tive Innocence, as not being
bled, by reason of their Irratio-
lty, to discern between Good and
il, and consequently are left
cusable; but, *Man that knoweth, and will not consider, is like the Beast that perisheth*, and far more unhappy
en he; *For when the Beast dies, he verts to Dust, and is no more*; but
for Man, *God will bring him to dgment.* Psal. 49. 20. Eccles. 12. 9.

And now as I was saying, *Folly* beginning to put on my Armour, observed this Method: First she put on my Steel-Coat of *Ignorance*, and my Croslet of *Inconstancy*, whereupon I became not only forgetful of good things, but likewise variable d inconstant as the Wind, conti-ally Altering and Changing, not

Caring

Caring or Regarding what I sa
or did; being altogether one
them of whom St. *Paul* speaks, vi
Rom. 1. *Because that when they knew God, th*
21, 22. *Glorified him not as God, neither w*
they Thankful, but became Vain
their Imaginations, and their fool
Hearts were Darkned; profess
themselves to be Wise, they becam
Fools. Then she put on my Umbr
ces of *Arrogance*, by which mea
I grew Careless and Presumptio
undertaking to do and perfor
things that were too Mighty for m
which I neither understood, nor w
able to fulfil; yet I Proudly boast
great Things, and lifted my self
in Conceit above my Fellows. Th
on went my Gorget of *Glutton*
which prompted me to commit l
cleanness; for fill'd with Wine a
sumptuous Fare above measure, t
boyling Blood inflam'd my Vein
and prompted me to strange desire
For as the Poet has it,

Cen

Ceres *and* Bacchus *are to* Venus *Friends,*
For charg'd with them, Mankind to Leudneſs tends.

Now ſo it came to paſs, that over theſe ſhe ſtrip'd *Preſumption*; the which, though it ſwell'd me to a monſterous Bulk, I could little or nothing perceive, and being Wiſe in my own Conceit, what others told me, I was far from believing; though ſome of them, and thoſe none of the meaneſt, ſeeing I was not to be reclaim'd, dealt plainly with me, and ſaid to each other, *viz. There is more hopes of a Fool, then of him*: and the better to ſecure theſe, on went my Girdle of *Intemperance*, which made me Launch out beyond meaſure, by letting looſe the Reins of Letchery, and all other fleſhly Lufts and Affections; and to this ſhe faſtned my Sword of *Violence* and *Rebellion*, ſo that putting my Confidence therein, I ſpar'd not to Rebel againſt *Heaven* and *Earth*, by tranſgreſſing the Laws of *God* and *Man*, and Violating the ſacred Vows of Prov. 26. 12.

of my Baptism, without *Reluctancy* and *Regret*; so that it might justly be said, whilst I liv'd, *I was dead in* Ephes. 2. 1. *Sins and Trespasses*. Then on my Head, she plac'd a Helmet of *Wantonness*, deck'd with the gaudy Plumes of a Roving and Restless Fancy, and an Evil Imagination, whereby I might Contemn or Brave my Superiours. Next to these came the Gantlets of *Idleness*, which being on, I took Pride, and began to Glory in the sufficiency of my Riches and other Abilities, especially in my Wisdom and Strength; when indeed I had neither; and rather then want somthing to Brag of, I Boasted as a Glory, what was indeed my Shame, as my Drunkenness, Debauchery, and other Vices and Infirmities. So apt is Man, when void of Grace and True Wisdom to abuse himself, when he think what he does, resounds to his Credit. And of such as these the Prophet Hos. 4. 7. *Hosea* speaks, when he says, *I will turn their Glory into Shame*. Then that I might not Blush at the Commission of any known Sin, she cast about my Neck the Buckler of *Impudent*

dence, ſo that I bogled at nothing, nt ſet my Face like a Flint againſt oſe that Reprov'd me: And now othing wanted, but my Horſe *meritie*, and my Lance, call'd, *e Hope of long Life*, which were kewiſe at Hand, little conſidering e Danger of the one, and the ncertainty of the other: As for latter, upon which all my Hopes pended, if I had conſider'd and nſulted Wiſdom, I ſhould have nd by Compariſon, That the World being as one continued Storm, Men riſe up like Bubbles in their ſeveral Generations, deſcend-ling *à Jove Pluvio*, from God and the Dew of Heaven, from a Tear and Drop of Man, from Nature and Providence; and ſome of theſe in-antly ſink into the Deluge of their ſt Parents, and are obſcur'd in a Sheet of Water, having no other buſineſs in the World, then to be Born, that they might be able to Die; others float up and down two or three turns, and ſuddainly diſap-pear, giving place to others; and ey that Live longeſt upon the ceof the Waters, are in Perpetual

motion, and reſtleſs, till being
cruſh'd with a greater drop of a
Cloud, they ſink into flatneſs, and
are no more viſible to mortal Eyes:
So is every Man born in Vanity and
Sin; he comes up like a Muſhroom,
that in a Night thruſts its Head into
the Air, and before the falling Sun
it droops and dies; ſome of them
without any other Intreſt in the Af-
fairs of the World, then that they
made their Parents a little glad, and
very ſorrowful; others ride longer in
the Storm, it may be till ſeven years
of Vanity be expired, & then the Sun
peradventure ſhines hot upon their
Heads, and they fall into the ſhades
below, into the coverture of Death,
Darkneſs and the Grave, where they
are lay'd up till the Reſurrection:
but if the Bubble ſtand a bigger Shock
and eſcape Innumerable Dangers
that threaten it, then the young
Man dances Empty and Gay, ſhining
like a Doves neck, or the Image of a
Rainbow, which has no ſubſtance
but only the repreſentation of Co-
lours, and ſo dances out the gayety of
his Youth, being all the while in a
Storm; and the reaſon why he en-
dure

dures, is becauſe a greater drop falls not on him to cruſh him, or that he ſink not under the preſſure of a Load of Indigeſted Meat, or be quench'd by a diſorderly Surfeit, or by the effects of a prevalent Humor; wherefore to preſerve a Man alive in the midſt of ſo many and ſo various Hazards and Chances, is as great a Miracle as to Create him; to raiſe him out of Nothing, and to preſerve him from falling into Nothing, are equall Iſſues of Almighty Power: And therefore the Sages of the World have contended for words moſt Properly or Emblematically ſignifying the ſhortneſs of Mans Life; *Homer* calls it a Leaf, the the ſmalleſt part of a weak and fading Plant; *Pindar* calls it the Dream of a Shadow; and another, the Dream of the Shadow of Smoke: but to conclude, St. *James*, Inſpir'd by a more Excellent Spirit, ſays *That our Life is but a Vapour*. But theſe Conſiderations, as I ſaid, were juſtled out of my Head, as indeed they are out of the Heads of too many in the World, *who put far away the Evil Day*; Wherefore mounting my Horſe *Temerity*,

James 4. 14.

Amos 6.3

merity, and taking my Launce in my hand, *Folly* likewiſe mounted in an Airey Garb (which much expoſ'd her to the Wind, and ſeem'd to moſt that beheld it lighter then *Vanity*) upon a Jennet called *Simplicity*; and *Evil-will* trudged it on foot, as our Attendant, and ſo we ſet forward at a venture.

CHAP

CHAP. III.

How on the way to the Pallace of Worldly Felicity, Folly *entertain'd him with a Diſcourſe of many of her Exploits in the World*, &c.

YOu cannot but Imagine that being Accouter'd and Accompanyed as I was, that, *I thought my ſelf Something, when I was Nothing*; and began to caſt great things in my thoughts, being no leſs Poſſeſſed with *Pride* and *Haughtineſs* of mind, then *Nebuchadnezar*, when he boaſted of his Magnificent Structure, ſaying, *Is not this great Babel, which I have Built for the Houſe of the Kingdom, and for the Honor of my Majeſty?* Nor indeed did I altogether deſiſt from framing Caſtles in the Air, *Folly* had ſo beſotted my Reaſon and blinded my Underſtanding.

Gal. 6. 3.

Dan. 4. 30.

By this time the Road being ſomwhat Winding, we had loſt ſight of my Houſe, and I calling to mind

the Promiſe of *Folly*, renewed my re-requeſt, Entreating her that ſhe would proceed to give me a further account of her managing Affairs, to reherſe what People ſhe had Governed, how they were Ruled, Conducted, and Councel'd: To which ſhe made the followign Reply.

My Exploits (ſaid ſhe) *are ſo many, and Managements ſo great, that neither my Memory nor my Tongue can contain nor render an Account thereof; but of ſuch as do Occur, I ſhall give a brief Account. You have heard how Angels and Man Embraced my Counſel, though they came off Loſers, by being unſucceſsful in their Attempts, as what could they leſs expect in undertaking matters of ſo high and myſterious a quality and conſequence? I counſelled* Cain, Gen 4. 4, 5, 8, 11. Adam's *firſt born, when he ſaw his Sacrifice (which he offer'd up without Faith) unſucceſsful, to Remove his Brother* Abel, *(who found Acceptance) out of the way by Murthering him; for which he entailed Gods Wrath and Diſpleaſure upon himſelf and his Poſterity. I cauſed the Ancient Giants to* Gen 6. 11. *fill the Earth with Violence, and to corrupt their ways before their Ma-*

ker,

ger, which Incenſed him to ſend a Deluge, and deſtroy all but Eight Perſons; I Lull'd them likewiſe into a ſecurity whilſt the Ark was Building, that ſo they might make no Proviſion for their ſafety. I Counſelled Ham the Son of Noah the Patriarch, after the dreadful Inundation, to deſpiſe his Fathers Nakedneſs, whereby he Incurred a Curſe upon himſelf and his Poſterity. I Counſelled the Children of the Eaſt, under the Mighty Nimrod, to build a Ridiculous Tower upon the Plains of Shinar, for which Vain-glorious Attempt to get themſelves a Name, their Language was Confounded, and they ſcattered to the Ends of the Earth; and being ſo ſcater'd, I taught them to forget their Maker, and Worſhip the Creature inſtead of the Creator. I Counſelled the People of Sodom to commit unnatural Folly, for which themſelves and their City were Conſumed with Fire. I Counſelled Lot's Wife to diſobey in Looking Back, for which ſhe was turn'd into a Pillar of Salt; and I it was that cauſed his Daughters to make him Drunk and Commit Inceſt with him. I Counſelled Joſeph's Miſtreſs to Attempt his Chaſtity. I Counſelled

Gen. 9 22, 25.

Gen. 11.

Rom. 1. 25.

Gen. 19

Gen. 19. 26, 33, 35

Gen. 39 7.

Exo. 1. 11, 16. *selled* Pharoah *to Oppress the Childre of* Israel *in the Land of* Goshen, *an vainly attempt to hinder their Increas by destroying their Male Children; an overcome by my Perswasion, notwith standing the many Judgements tha might have deterred him fro striving against Heaven, he rash*

Exod. 14. 27. 28, *pursued them into the Red Sea, whe he and all the* Memphian Cavalry *wer overwhelm'd by the Returning Wav I Counselled the* Israelites *to murm against their Superiour, and to dan*

Exod. 32. 6, 27, 28. *about the Calf in* Horeb, *for whic many of them fell by the Sword, Earth quake and Pestilence. I Cause*

Numb. 22. 6, 12. Balack *to send for* Balaam *to curse th* Israelites, *when on the contrary he wa forced to Bless them. I Caused* Achan

Josh. 7. 20 21. 25. *to conceal the Wedg,* &c. *for which h lost his Life. I Caused* Sisera *to seek fo*

Judg. 4. 18 19, 20, 21. *safety in the Tent of* Jael, *where he lost his Life. I caused* Holofernes *to drown himself in Wine and Lust fu*

1 Sam. 2. 12. *Thoughts, whilst he gave* Judith *a opportunity to take his Head. I Counsel led* Ely's *Sons to commit those Wicked nesses and Abominations, for which*

2 Sam. 4. 11, *Incensing Gods Displeasure again them, they fell in Battel. I Counselle*

th

the Philistians *to send for* Sampson, *in order to make them Pastime, when leaning on the Pillars of the House, he pull'd it about their Ears, and slew more of his Enemies at his Death than he had done in his Life-time. I Caused* Saul *to spare* Agag *and his Flocks, for which disobedience the Kingdom of* Israel *was Rent from him and his Posterity. By my Advice he went to Enquire of the Estate of his Affairs at the Oracle of Hell, and the next Day fell on his Sword at* Gilboa. *I Counselled* David *to commit Folly with* Uriah's *Wife, for which he was Obliged to fly before his Son* Absalom. *I Counselled* Amnon *to defile* Thamar *his Sister, for which he Lost his Life. I caused* Jeroboam *to set up Calves in* Dan *and* Bethel. *I caused* Haman *to procure a Decree for the Destruction of the Jews, which fell upon himself and his House. I Caused* Ahab *to covet* Naboth's *Vineyard and* Jesabel *to cause it's Possessor to be Slain, for which she and her Posterity were Rooted out. I Caused* Jonah *to disobey his Maker, by foolishly attempting to fly from him who is every where, for which he suffered a three*

Judg. 16. 25, 30.

1 Sam. 15. 9.

1 Sam. 28 7.

2 Sam. 11 3, 4 & 15, 13. & 13. 14.

1 Kins. 12. 28, 29.

Esth. 3. 12, 13.

1 Kings 21

Jonah. 1. 3.

Days Imprisonment in the Whales Belly I caused the Servants of Darius *to procure* Daniel's *being cast into the Den of Lyons, which turned to their their Wives and Childrens Destruction. I counselled the two* Elders *to attempt the Chastity of* Susanna, *and afterwards accuse her of Adultery, which turned to their own Disgrace and Ruine. I caused* Herod *to make that rash Vow, by the means of which* John *the* Baptist *lost his Head. I counselled* Judas *to betray his Master, and then to Hang himself. I caus'd* Ananias *and* Saphira *to Be-ly themselves, for which they lost their Lives.*

Dan.6.7.

Mat.14.7.

Mat. 26. 47.

Acts 5. 1, 2, 3.

Folly having proceeded thus far in declaring her *Tragical Adventures*, I was so terrifi'd with the Thought of them, that I found my self Obliged to entreat her that she would Desist; for I had enough of this kind of Discourse to Create in me a Dislke of her further Conduct, least she should shew me some such sliper Trick, as she had done to others: yet much a doe had I to Perswade her to give over; for when her Hand was in, she would have run over Ten-thousand other Stories

ment

mention'd as well in *Civil* as *Sacred History*; in which it ſeems, ſhe was a Party or Counſellour. But omitting them, as I ſaid, at my entreaty, I began to queſtion her how far it was to the Palace of *Worldly-Felicity*, whither we were going; and alſo, that I might not be altogether a Stranger when I came thither, that ſhe would give me a further Deſcription of it, then yet I had heard from any Hand; which ſhe promis'd to do: But juſt as ſhe was about to begin, we came to a place where the way parted.

CHAP.

CHAP. IV.

How, ſtanding Doubtful at t parting of two Ways, which take, Voluptuouſneſs *Cou ſell'd him to take the Bro Left-hand-Way,* &c.

WHether of the two Ways take at the firſt Sight, found *Folly*, by her pauſing was a loſs, and that which made her mo carefully conſider (if *Folly* may ev be ſaid to do ſo) was becauſe th the Sun grew Low, and drew near it's Setting: Now whilſt ſhe wa Muſing (which was not long) I ha opportunity to Diſcover that th Right-hand-Way was exceedin Narrow, encloſ'd with Threatnin Rocks and Precipices; as alſo full Mountains, which hanging over, i a manner met each other, ſo that Noon-day they caſt a ſullen Shade beſides, it was moſtly over-grow with Thorns and full of Clumpe

that

that made it ſeem Unpleaſant to Travelers, eſpecially ſuch as took *Folly* for their Guide. When on the other Hand, the Way was Broad, Green and Smooth, Border'd on either ſide with pleaſant Rivers and ſpreading Trees, that caſt a fragrant Smell, Enamel'd with Flowers of divers kinds; and this Way *Folly* ſoon Pitch'd upon: Nor was my Horſe leſs Reſolute (which appear'd by his Flouncing and Floundering when I attempted Rein him in) then ſhe, to Carry me that way; nay, indeed my Inclinations were not Uncomplyant; yet Remembering what Stories my Guide had told me, I was not altogether without ſome doubt, that I might meet with Sloughs, Quagmires, Snares, or ſomthing of the like nature; and the rather, becauſe I fancy'd at the ſame time I heard a Voice, ſaying, *Enter ye in at the ſtraight Gate, for wide is the Gate and broad is the Way, that leadeth to Deſtruction, and many there be that go in thereat; but ſtraight is the Gate, and narrow is the Way that leadeth unto Life, and few there be that find it.* This made me a little ſtartle, Mat. 7. 13, 14.

ſtartle, and the more becauſe I foun
ſomthing Checking me within, as I a
tempted to go forward towards t
green way, and ſuggeſted the Da
ger on this manner, *viz. See that y*
Heb. 12. 25. *Refuſe not him that Speaketh; for if th*
eſcaped not who Refuſed him who Spo
on Earth, how much more ſhalt n
thou eſcape, if thou turneſt from hi
that Speaketh in Heaven: Thou a
Prov. 1. 24, 25. *the Man that haſt Refuſed his Coun*
and wouldſt have none of his Advic
thou art Running from the Ways
Peace, even almoſt to the hazard
of thy Eternal Welfare.

This notwithſtanding, *Folly*, wh
began to deride my Fears, and pr
miſe me a Thouſand Felicitie
whipt on my Horſe (who was
himſelf too free) began a little t
cool my Courage, and make m
more apprehenſive of Danger; an
the rather (which was a great wo
der) becauſe I at that time perceiv
no body upon the Road, though th
prints of Innumerable Foot-ſtep
appear'd, eſpecially of ſuch as ha
gon forward, yet but a ſmall num
ber in Compariſon of thoſe that ha
return'd. But ſo it happen'd, tha

whil

whilſt *Folly* and I were in ſome Debate about the matter, I eſpy'd at a diſtance two Ladies coming towards the place of Parly; which did not a little Rejoyce me, for I thought now I might enquire ſomthing, that one way or other might turn to my Advantage; but my Eye was moſt upon her that came down the broad Way, and that for two Reaſons: Firſt becauſe ſhe was Neareſt: And Secondly becauſe ſhe was exceeding Gay, being Cloath'd in Purple and Scarlet, Embrovder'd with Gold, and ſtudded over with Pearls & Gems of ineſtimable Value; her Locks, that waved in careleſs Ringlets in the Wind, dangled upon her riſing Breaſts, which ſeem'd two Hills of driven Snow; her Hands ſeem'd Wax caſt in the choiceſt Mould, and to her Lineaments of Body, for Neatneſs & Shape, nothing that I had ſeen might be in my Eyes Comparable; her Brows bent Archwiſe, like a Bow; her Forehead, on which the Curling Amber flow'd, ſeem'd Alablaſter, and her Eyes two Stars or Orient Diamonds; her Noſe was comly, bending by degrees from it's Foundation, or it's Riſe; and in her

her Cheeks the Roſes and Lil
ſtrove for Maſtery; her Lips, th
bluſh'd with Rubies, inclos'd tra
parent Pearls; and her ſmooth Ch
ſeem'd poliſh'd Ivory; the Horſe
Rid on, I muſt confeſs was Dark, y
of the largeſt Size, and trapp'd wi
Silver, proudly Neighing, a
ſeeming by his proud and lof
Bounds to ſcorn the Ground th
Bore him: This Sight I beheld wi
ſome Delight, and for a time wo
der'd what it meant, eſpecially th
ſo great a Perſonage ſhould co
without Attendance; but long
wonder laſted not, before I was co
vinc'd ſhe came to meet me, and co
gratulate my Arrival; having (as
afterward underſtood by *Folly*
chang'd her Name, the better to d
ceive me, from *Worldly-Pleaſure*
who was my former Miſtreſs, to th
of the Lady *Voluptuouſneſs*, by ſo
call'd *Exceſs of Pleaſure*, *Riot*, *Da*
ance, and a hundred other Name
but I had ſcarce leiſure to make a
further Obſervations, before ſ
Accoſted me in this manner, h
Eyes ſparkling Love and Laſcivio
Deſires:

O!

O my Lovly Youth (said she) *how happy am I made this Day, that I have found you thus Attir'd, thus bent, and thus resolv'd; the Sight's so pleasing, nothing could have pleased me more; I heard indeed of your approach by your Servant* Evil-Will, *who ran before to bring me tidings: Therefore came I forth to meet thee, and deligently to seek thy Face, and I have found thee; I have decked my Bed with Tapestry, with carved Work, with fine Linnen of* Egypt; *I have Perfumed my Bed with Myrrh, Aloes and Cinamon: Come, let us take our fill of Love till the Morning, let us Solace our selves with Loves; for the Good Man is not at home, he is gone a long Journey, he hath taken a bag of Money with him, and will come home at the day appointed.* Upon this, pausing a while with an amorous Leer and winning Gesture, casting an Eye with half a Face, the better to ensnare my Affections, after she had whispered with *Folly*, she thus proceeded: I *perceive* (said she) *by your Attendant* Folly, *my Dear and Affectionate Kinswoman, that you are in doubt of your way; Alas how could you*

Pro. 15, 16, 17, 18 19, 20.

her Cheeks the Roſes and Lilies ſtrove for Maſtery; her Lips, that bluſh'd with Rubies, inclos'd tranſparent Pearls; and her ſmooth Chin ſeem'd poliſh'd Ivory; the Horſe ſhe Rid on, I muſt confeſs was Dark, yet of the largeſt Size, and trapp'd with Silver, proudly Neighing, and ſeeming by his proud and lofty Bounds to ſcorn the Ground that Bore him: This Sight I beheld with ſome Delight, and for a time wonder'd what it meant, eſpecially that ſo great a Perſonage ſhould come without Attendance; but long my wonder laſted not, before I was convinc'd ſhe came to meet me, and congratulate my Arrival; having (as I afterward underſtood by *Folly*) chang'd her Name, the better to deceive me, from *Worldly-Pleaſures*, who was my former Miſtreſs, to that of the Lady *Voluptuouſneſs*, by ſome call'd *Exceſs of Pleaſure*, *Riot*, *Dalliance*, and a hundred other Names; but I had ſcarce leiſure to make any further Obſervations, before ſhe Accoſted me in this manner, her Eyes ſparkling Love and Laſcivious Deſires:

O! my

O my Lovly Youth (said she) *how happy am I made this Day, that I have found you thus Attir'd, thus bent, and thus resolv'd; the Sight's so pleasing, nothing could have pleased me more; I heard indeed of your approach by your Servant* Evil-Will, *who ran before to bring me tidings: Therefore came I forth to meet thee, and deligently to seek thy Face, and I have found thee; I have decked my Bed with Tapestry, with carved Work, with fine Linnen of* Egypt; *I have Perfumed my Bed with Myrrh, Aloes and Cinamon: Come, let us take our fill of Love till the Morning, let us Solace our selves with Loves; for the Good Man is not at home, he is gone a long Journey, he hath taken a bag of Money with him, and will come home at the day appointed.* Upon this, pausing a while with an amorous Leer and winning Gesture, casting an Eye with half a Face, the better to ensnare my Affections, after she had whispered with *Folly*, she thus proceeded: I *perceive* (said she) *by your Attendant* Folly, *my Dear and Affectionate Kinswoman, that you are in doubt of your way; Alas how could you*

Pro. 15, 16, 17, 18 19, 20.

you in the Gayety of all your Youth
and Blooming Glory, harbor such a
Scruple, when so great a disproportion is
evident. Think you, or at least can
enter into your Imagination, that you
craggy Path, incompass'd with threat-
ning Dangers on every side, into which
whomsoever enters, must be sure to
meet with Weariness, Toyl, Watchings,
Fastings, Mortifications, and find
(beside what appears at a distance) hung
with Sighs, and overflow'd with Tears,
Ecchoing Groans from every Rock,
and strew'd with Hands, Eyes and
Feet, which Pilgrims by reason of the
Thorny Way, have been oblig'd to leave
behind them; besides, he that enters
there, must leave behind him that which
he most esteems, the deareſt, neareſt, and
Mat. 11. greateſt Sollace of Life, that is, Father,
25. Mother, Wife, Children, Brethren,
Mark 8. Sisters, Yea, and what is deareſt of all
35. to him, his own Life; and all this
Luke 8. to take up a Cross. Consider again,
24. and think by the Pleasantness of this
Left-hand-way, by the Gayety and
Gaudiness that already offers, what the
rest may be; have not you heard of Soft
Repose, Pastimes, Recreations,
Tuneful Voices, & Melodious Sounds,
with

with Charming Ladies, *whose quaint Devices to please their Lovers, Create each hour a Thousand Transports, besides the other Recreations that intervene, in Reciting which, my Tongue would faulter, and your Patience tire. But let it suffice that I am come to be your Guide and Governess, and leaving* Folly *and Me the Conduct and Disposal of your Affairs, you shall not only instantly arrive at the Palace of* Worldly Felicity, *but there be entertain'd beyond your Wish:* And with *that, She caught me, and kiss'd me with an Impudent Face.* But overcome with the Dread of the one, and the Allurements of the other, I knew not at that time that she had *cast down many Wounded, nor that many strong Men have been slain by her, neither that hers is the way to Hell, going down to the Chambers of Death.* Prov. 7. 26. 27.

CHAP

CHAP V.

How VVisdom *with many Perſwaſions Intreated him to enter at the Strait Gate; and how by the Counſel of* Folly, *he Refuſed her Advice*, &c.

SO it happen'd, that before I had time to reply, or ſhe to proceed, the other Lady came up, in whoſe Countenance *Wiſdom* and *Virtue* were lively Pourtray'd; *Modeſty*, *Chaſtity*, *Sobriety*, *and Gravity* ſat on her Face; her Garb was Comely and Neat, though Plain; notwithſtanding which, it ſeemes ſhe is *the King's Daughter*, and is all *Glorious within*, for in that her Beauty conſiſts; At her approach, the other gave ſomewhat back, as being daſh'd with the preſence of ſo noble a Lady; when with a Look that darted ſweetneſs and cordial Love, ſhe thus began:

Pſal. 45.

Num. 22. 23.

Becauſe (*ſaid ſhe*) thy ways are Perverſe before me, therefore came I out to withſtand thee: *Knoweſt thou*

(con-

ontinued she) *wretched Man, to whom hou hast harkned? What Syren it is that Attempts to Charm thee into security ith her deluding Voice? Knowest thou* hat her Footsteps tend to Hell, *that* er ways (*how pleasant soever they ay seem*) Lead to Death and Deruction? *Consider, how thou hast lready Rebell'd against the King of Heaven, thy Lord and Maker, dally'd ith him, and even* Provoked his atience and long Suffering: *how has e born with thee, and with an Eye of bservation beheld thy youthful Follies nd Vanities? How often have I (in his Name) wooed thee that thou would'st urne away from Iniquity? How ften won'd I have* turned thine Eyes rom beholding Vanity, *and yet thou ast pursu'd thine own vain Imaginatis, and* hatest to be Reformed, *blindly* ushing on like a Horse upon a chared Spear; going like an Ox to the laughter, or a Fool to the correcti- n of the Stocks; as a Bird hasteth o the Snare, and knoweth not that is for his Life. *Consider then,* at ast in this thy Day, *before it be too ate, and* enter in at the straight Gate; for I say unto you Many shall

Prov 7. 27.

Prov 22. & 23 Ver.

Luk. 13. 24.

strive

ſtrive to enter in, and ſhall not
able: *for thoſe that attempt it witho*
my aſſiſtance, will find it altogeth
Impoſſible. What is it you can ask,
this Flaterer Promiſe, that I am
able to give? She indeed may Prom
fair, but all her Gifts and ſeemi
Pleaſures are but gilded Baits, thi
Lighter then Vanity, and prove b
Sam 2.26. terneſs in the End: *What if the*
I wou'd lead you ſeem at firſt hard
difficult? It will (when you are
that difficulty) ſeem Pleaſant and E
And then conſider the Reward that
John 18. 36. *King, whoſe* Kingdom is not of th
World, will give you, *viz.* a Crow
of Life, *an* Exceeding weight
Rev. 2. 20 2 Cor 4. 17. Glory, *&c. Conſider again, that I*
the Daughter of the King, who con
ſcend to Invite you to prepare a Wedd
Garment, that you may come to
Marriage Supper; and can you deny
If you doubt that I am able to ma
thoſe that take my Counſel truely hap
Prov 3.13 14 15 16 17 18. *Conſider what the Wiſeſt of Men*
Teſtified of me, viz. Happy is
man that findeth Wiſdom, and
man that getteth Underſtandi
for the Merchandiſe of it, is bet
then the Merchandiſe of Silver, a

he gain thereof then fine Gold: ſhe more precious then Rubies, and ll the things thou can'ſt deſire are ot to be compared unto her: Length f days is in her Right Hand, and her Left Hand Riches and Honour: her Ways are Ways of Pleantneſs, and all her Paths are Peace; e is the way of Life to them that y hold upon her, and happy is very one that retaineth her. *If this true, what can you more expect? hat greater Felicity can you deſire? nd yet you ſee I bear not this Teſtiony of my ſelf.*

At this diſcourſe I could not but and amazed; but when I conſidered he difficulty of the way ſhe intended to lead me, and that it was a ath frequented but by a few, I fell to a trembling fitt, through he diſorders of humane Frailty; nd being a little Recovered, I took eart, and told her what the other ady had ſaid concerning it.

I cannot deny (ſaid ſhe) *but the way ard and difficult, eſpecially at the ſetting out; but then conſider n, the Reward will abundantly compence the Labour: What Huſ-*

bandman

bandman can expect to Reap Corn where he has not ſowed it? Or who is ſo mad to Imagine he can have Perfect Felicity, *and come to the Poſſeſſion of thoſe things which are lay'd up for the*

1 Cor 2.9. *Righteous, things* That the Eye hath not ſeen, the Ear heard, neither hath it entered into the Heart of Man to conceive them, *without* [illegible] *Sow in this Life his Field of a* good Concience, *with* Virtue, good Deeds, Faith, Hope, Charity, Prudence, Patience, *and all other* Virtues and Graces? *The Harveſt of which is only Expected, or ought to be Expected in the other Life. For though the Husbandman ſomtimes failes of the fruit*

Gal. 6.8. *of his Labour*, yet thoſe that ſow in the Spirit, ſhall of the Spirit reap Everlaſting Life: Thoſe that Die in the

Rev 14.13. Lord ſhall Reſt from their Labours, and their Works ſhall follow them.

The Lady having ſaid thus much, none of which I was able to deny or contradict, I began to give ſerious attention; which the Lady *Voluptuouſneſs* perceiving, and fearing to loſe me, whiſpered to *Folly* who thereupon began to beckon me on; but being deſirous to know further

hat the Lady I diſcourſed with as (though I could give a ſhrewd ueſs at her Name) I addreſſed my lf in this wiſe, *Madam* (ſaid I) *if ithout offence I may ſpeak, let me ntreat you to tell me your Name.* To hich, without any heſitation, ſhe ply'd:

I am one (ſaid ſhe) *greatly in fa-ur with the* Higheſt, *much acquain-d with* Saints, *all in all with* Angels, *nd higheſt in Eſteem with all* Good len; *without me nothing is done in* eaven, *nor without me can any thing well done on* Earth; *and in either ingdom I am known by the name of* Viſdom, Vertue, true Felicity, *and* e rewarder of thoſe that hearken me and obey my Counſel, to Prov. 2. 13. alk in the ways of Truth and prightneſs; *I ſtop the mouths of lſe Prophets, and falſe Teachers, overn Kingdoms and Families in the ſt order; I am a Companion to the overs of* Learning *and* True Piety, *d a Huſband to chaſte* Wives, Wid-ws, *and* Virgins: *I reward my ends in* Proſperity *with* Holineſs, *d in* Adverſity *with* Sound Coun-*and* Advice; *Miniſtring unto*

them Food, Lodging, Cloaths, Pat
ence, Strength, and all other conven
ent Neceſſaries; and enable them t
bear their Afflictions: and no le ſ m
you expect, if in time you contract
true Friendſhip with me, and th
though thou walkeſt through t
Pſal. 23. 4. Valley of the Shadow of Death, tho
need'ſt not fear any Evil, for I wi
be with thee.

This Familiarity embolden'd me
enquire into the Eſtate and manne
of thoſe ſhe term'd her Friends,
ſuch as had contracted a ſtrict Friend
ſhip with her; Wherupon, *My Friend*
(ſaid ſhe) *are ſuch as when they ar*
Afflicted, Pray; when Merry,
Pſalms, Hymns, and Spiritual Sor
Jam. 5. 13. *and rather chuſe to Faſt, then gi*
themſelves up to Exceſs: They conſid
the night is far ſpent, and the Day
Retribution is at hand, therefore the
walk honeſtly as in the Day, not i
Rom. 13. Rioting and Drunkenneſs; not
12. 13. Chambring, and wantonneſs, but p
on the Lord Jeſus, not caring for th
Fleſh to fulfill the Luſts thereof: Fai
counſels them, Charity *enflameth the*
Juſtice *and* Uprightneſs *is their Rul*
whereby they ſquare their Actions

The

These are they that chearfully submit themselves to every Ordinance of Man for Gods sake; *These are they that Reverence and Obey* those that are set over them in Power and Authority, not for wrath, but for Conscience sake, and Live in perfect Charity with all Men; *and to these,* though Sorrow may last for a Night, yet Joy undoubtedly comes in the Morning; *though their Bodies set in the shades of Death, yet their Fames shall Live for the example of others, and their Souls shall ever remain Immortal like unto the Estate of Angels, and are known in Heaven by the name of the Spirits of just Men made perfect.*

1. Pet. 2. 13
Rom. 13. 5.
Hebr. 12. 14.
Psalm. 30. 5.
Hebr. 12. 23.

These Excellent Discourses and Admonitions succeeding each other, began to make an Impression upon my mind, to that degree, that now my fears of the way began (like the shade or thin mist of twilight) to fade and vanish, and I was almost come to a Resolution to follow the advice of this Excellent Lady, whatever Difficulties or Dangers might threaten or oppose me; Which *Vo-*

ness (who all this while had narrowly marked my Speech and Gesture,) perceiving by the alteration of my Countenance, and fearing I wou'd go over to her she termed her mortal Enemy, commanded *Folly* to use her utmost Diligence to prevent it.

CHAP

CHAP VI.

How at the Perſwaſion of Folly, *he took the Broad way Leading to the Pallace of* Worldly Felicity, *Rejecting the Counſel of Lady* Wiſdom, *and how ſhe threaten'd him at parting, and what elſe happened.*

FOlly having Received her Charge from *Dame Voluptuouſneſs*, or *Worldly Pleaſure*, for (as I ſaid) by both theſe and many other names ſhe went, as Opportunity and Buſineſs required; ſhe came up to me, and pulling me by my Coat of *Ignorance*, deſired to ſpeak a few words with me; to which, in my Simplicity, I conſented, though *Wiſdom* ſtrictly forbade it; and having the freedom of my Ear, ſhe ſo far Inſinuated (but in an Evil hour) into my *wavering Affections*, that I was contented to put it to her *Arbitrament* which of theſe I ſhould follow; which Road,

or whose advice I should take; who not a little glad to have gain'd so much upon me, thus began:

I am Right Joyful, my Lovely Youth, (said she) *that you submit your self in this case to my Counsel; therefore I will assuredly advise you to what I think is most convenient for your Advantage; you have heard what these Ladies have offer'd, how on either side they have Wooed and Courted you: Now for my part, I am for* Ease, Pleasure, *and a short way to* Felicity, *in which this Lady (pointing to* Voluptuousness*) in my Judgment can best conduct you; nay you may take it on my word, who am very well acquainted with her, and no doubt, you will find such delights as must needs be suitable to your Youthful Years, such Recreations as will leave you no place for Repentance: As for the other Lady, who calls her self* Wisdom, Vertue, *and I know not what, (for in truth I am little acquainted with her) you may perceive by her discourse, she intends nothing else, if you follow her, but to lead you a tedious Pilgrimage all your Life Long, through rough and uneasie ways, and often in stead of a Pleasant Inn,*

that

hat should be well furnished with where-withall to Recreate and Refresh you, he will Lodg you in a Houseof Mourning, where your Drink will be Tears, your Food Sobbs, and your Musick ighs and Groans: and though she romises you fair now, yet when she has ot you far from Home, amongst Rocks, lountains, Wildernesles, and Craggy ays, If you never so little displease er by Complaining or Drawing-back, she will leave you Desolate and Forlorn, void of help, or comfort, there o become a Prey to Savages, or the Wild Beasts of the Forrests; and if it so happen you escape these, yet to live Desolate, and wander in the Region of Uncertain Hope, which borders upon the gloomy Land of Despair: Wherefore I advise you to consider, and not suffer her to train you into these Dangers, but rather to take the offer of this Lady my Friend and Acquaintance; for the performance of whose Promise, I will become Surety, and bear the blame if she fail in ought. Or if the Entertainment please you not, where's the danger, I pray you, when being so near your own House, you may return at Leasure, without being

ed to ſcale ſhatter'd Mountains, Rocks *and* Precipices? *Then give this Lady your hand, and ſtand no longer doubtful.*

Now whilſt I ſtood *amazed* and *confounded* in my ſelf, *Folly* put my hand into that of the Lady *Voluptuouſneſs*, who drawing me forward whilſt *Folly* puſhed behind, forced me in a manner into the broad way which my Horſe *Temerity* perceiving, fell a Running at ſuch a Rate that I could not ſtay him; though indeed I did not much ſtrive to do it, ſo great a Power had *Folly* over me.

The Lady *Wiſdom*, otherwiſe *Vertue*, obſerving what had paſſed, obſerving that her wholſom *Counſels* and *Advice* were Slighted, and Rejected, and that I had Plunged my ſelf headlong into the ways of *Ruine and Deſtruction*, ſhe changed her Lovely Countenance into Terror,

Prov. 24,25,26, 27,28. 29. and with a contracted Frown, Sounded theſe Dreadful Words in my Ears, *viz. Becauſe I have called, and you Refuſed; I have Stretched out my Hand, and no man Regarded; but ye have ſet at nought all my Counſel, and would*

would have none of my Reproof; I will mock when your Fear cometh; when your Fear cometh as Desolation, and your Destruction cometh as a Whirlwind; when Distress and Anguish cometh upon you; then you shall call upon me, but I will not Answer; you shall seek me early, but shall not find me; for that ye hated knowledg, and did not choose the fear of the Lord. And therenpon she estrang'd her self, and vanished from my Sight.

O that these Words had Sunk into
my Heart!
That Sacred Zeal had sent his
Flaming Dart
To Fire my Soul! That so I might
have view'd
What Life I shun'd, what Death I
then Pursu'd

CHAP VII.

How in the company of Folly *and* Voluptuousness *he Rid to the Pallace of* Worldly Felicity, *and in what manner he was Receiv'd and Entertain'd; with some Observations thereon*, &c.

HAving (as I said) lost the sight of Lady *Wisdom*, and passed a considerable part of the Broad way, cheer'd by *Folly* and *Voluptuousness*, the one with Counsel and by the other with kind and pleasing words, I began to forget what had passed at the parting of the way, and found my self like those *whom Fables report to have been Inchanted*; nothing seeming more delightfull then my Company, and nothing pleasanter then their Discourse. Now as the Sun gave half its Light to us, and half to the *Antipodes* (that is, just as it was setting) *Voluptuousness* gave me a Prospect of the *Pallace of Worldly*

Worldly Felicity, which at a distance seemed very Stately and Magnificent, and on that Prospect I feasted my Eyes, till *Evil-will* (who had been sent before to give notice of our coming) met us, who with a low Reverence, though with an Envious and Ill-favour'd Look, told us that Divers Ladies of the *Pallace* were in a Readiness to Receive us, which message he had no sooner perform'd, but he fell in our Rear, making Mouths and wry Faces, for Joy that he had beed Instrumental in my setting forward to a place where he well knew, that without the Assistance of *Gods Grace*, I was sure to be Lost.

Wee had no sooner turn'd the Corner, or the winding of the way that bear's directly upon the Pallace, but I perceiv'd the Ladies, who had placed themselves at the entrance of the *Palace*, whose Names were Embroider'd upon their Vestments, which were exceeding rich; nor did they themselves seem less Beautiful at a distance; and foremost of these, I discover'd *Lust*, *Prodigallity*, *Lasciviousness*, *Wantonness*, *Ambition*, *Pride*,

Pride of the Heart, *Gallantry*, *Bravery*, *Drunkenness*, *Luxury*, with many others; all of them seeming very Joyful at my Approach, and readily advanced in their order to welcome me, and do me Service; all of them as soon as *Folly* had discovered my Face by taking off my Helmet, saluted me with the kindest and winning Endearments Imaginable, each in a Soft and Amorous Tone, crying *Welcom, my Love, my Life, my Joy*; *welcom to the Palace and Repose of Worldly Felicity*; striving all they could to exceed in Courtesie, and every one wishing to have most of my Company, and enjoy me oftenest: then sped forward *Ambition* and *Prodigality*, and taking me by the Hands, led me on (as in State) whilst *Bravery* went before to make the way. As for *Lasciviousness* and the rest, they fell in order to the best advantage: *Folly* who for that time serv'd as a *Herald*, every where Proclaiming my arrival; So that we entred the gate as in Triumph: which put me in mind of the *Prodigal's Son* going from his Fathers House into a far Countrey; but at that time

Luke 15, 13.

Puff'p

Puff'd up with *Presumption* and *Vain-glory*, I looked not to the Latter End of his Progress, nor what befel him when all his Substance fail'd him, though (as by the sequel you will find) being in the End driven to the like Distress, I bethought my self what advantages I had lost in pursuing Vanity, and by the good motions of the Spirit, came to a Resolution of Returning to my Fathers House. But of that hereafter.

The Gates we enter'd were exceeding large, and the Pallace as bigg in proportion; affording as much plenty as can be Imagin'd under the Sun, which did not a little increase my wonder: whereupon *Voluptuousness* whispered me in the Ear, saying *It could be no less, seeing she kept open House for all Comers & Goers all the Year long, at any Time or Hour, either Day or Night.* And when I had well view'd the outward Court, which was pav'd with Marble and Alablaster, and enclosed with Cloisters, over which were Chambers of Eboney and Cedar, supported with Pillars of Ivory and Tressels of Gold, Enamel'd with precious Stones for)

(for so they seem'd to me at that time, so much *Folly* had blinded me; But afterwards I understood they were meer delusions, the work of Enchantment) having view'd these, I say, I was led into a spacious Hall, which to me seem'd the fairest that ever I beheld; for though by this time it was Night in that part of the Pallace at which I enter'd, for it had many Gates, but this the Chief, yet for the number of Light s that were continually burning, Darkness was put to flight, unless in the secret places of Retirement; for there they *choose Darkness rather then Light*; and the Reason, as I since understand, was *because their Deeds were Evil*. Here I beheld all the Tables spread with every Variety; Oderiferous Spices, Balms and Gums, perfuming the Air; Musick of all Instruments Melodiously Sounding, Charming Voices and Charming Ladies, with the Jovialest Crew, methought, that ever I had seen; and now I thought my self in *Paradise*, nor did I Repent the advice I had taken, nor of the paths I trod.

John 13. 19,

Having in this place made many

Obser-

Observations too tedious to be Re-
ted, *Luſt* came with her Atten-
dants and diſarmed me; after which,
with a tender Embrace, ſhe ſweetly
Kiſſed me, and told me, *That that Night I ſhould take my Repoſe in her Arms, on a Bed of Down Perfum'd with fragrant Spices, and deck't with fine Linnen of* Egypt, *Cannopy'd with Gold, and ſtudded o'er with Gems.* When having by this means heighten'd my Fancy, ſhe order'd *Bravery*, or rather *Pride*, (who had attended me at my ſetting out, but left me at the croſs Way, and got thither before me) to give me ſuch things to put on as he ſaw convenient, to prevent my catching Cold; whereupon he brought me a Crimſon Gown lin'd with coſtly Furrs, Embroider'd with Gold, and Precious Stones, and pla-
ced on my Head a Cap of *Peacok's Feathers*, telling me that being thus Inveſted, I muſt not only deſpiſe, contemn and trample on, as much as in me lay, my Inferiours and Equalls, but lift my ſelf in Lofty Imaginations above my Superiours; making ſuch Inſtructions as I ſhould from Time to Time receieve from a waiting

waiting Gentlewoman, call'd the *Pride of Life*, my Rule.

Being thus Habited, over my closer Habilliments, Lady *Voluptuousness* came, and taking me by the Hand, placed me in a ſtately Chair at the upper end of a Table, purpoſely ſpread for my Accomodation, and furniſh'd beyond what *Luxury* her ſelf could form, even in Imagination; who then ſat on my Left-hand, whilſt Drunkenneſs took place on the Right, and ſhe her ſelf ſat oppoſite to me, that ſhe might have a better proſpect of my Phyſiognomy, commanding her Servitures to load me with the moſt delicate Dainties, and ply me with the choiceſt Wine, whilſt innumerable Voices (but from whence they proceeded I knew not) invaded my Ear; and amongſt the reſt, I diſtinctly heard the following Lines.

SONG.

Now welcom, welcom, welcom, Gallants all,
Into the World's large and delicious Hall:

Here

Here worldly Pleaſures do in height abound,
Here, here, what Worldings ſeek, is to be found;
Here without fear or further care, each Gueſt,
May both ſecurely and ſupinely reſt;
Or drown in Pleaſures, Pleaſures of all kind,
Such as they love, ſuch as they wiſh to find:
Both Young and Old may here with Joys be Crown'd,
And in Exceſs of Pleaſures may abound;
The Miſer *or the* Prodigal *may meet*
Equal Alurements, that make haſte to greet
Their kind Purſuers, and with Eager Arms,
Bewitch their Reaſon, like Circean *Charms.*

This and many more were Echo'd by Tuneful Voices; and indeed, our Service and Attendance was very ſumptuous, our Meats were well order'd, our Cooks wonderful handy and neat in the performance of their

their part, our Butlers bountiful even to laviſhneſs, our Waiters vigilant and dexterous in giving their attendance, our Muſick excellent, and Singers melodious: In fine, every Officer ſtrove to exceed in delicacy and expedition: There was Feeding, Drinking, pleaſant Parlying, Diſcourſe of Love and Buſineſs, Contrivances, Policies and Machinations, the Affairs of Kingdoms, and Provinces; Drunk or half Drunk, was held a goodly Game; Ribauldry was our Recreation, and as for Knavery of all kinds, it was not wanting, as occaſion ſerv'd to prove it's Force and Dexterity.

Supper being ended, Lady *Wantonneſs* came to me, and with an amorous Tone and wanton Glance requir'd me to Dance, as ſhe had done many beſides me; and after that *Luſt*, who had before as good as bargain'd for my Company, us'd many Arguments to convince me, that it was not convenient to lie alone, when I might have a ſoft and tempting Bedfellow; but being weary with the many vain Recreations I had purſu'd in the Palace; but eſpe-

pecially by reaſon of my Journey, was not behind-hand in uſing as any Arguments to Excuſe it for at Night; as being not only deſirous to take my Reſt, but alſo to muſe a little on what had befallen me ſince my ſetting out from my own Houſe; wherefore Requiring to go to Bed, Lady *Laſciviouſneſs* had me to my Chamber, which was furniſh'd in the beſt manner, with what-ever I could wiſh: As *Tapeſtries*, *Embroyderies*, *fine Linnen*, *Scarlet*, *Velvets*, *Purples*, *Silver*, *Gold*, *Spices* and *Perfumes*, and what elſe might ſerve to heighten my Fancy and create new Wonder. Being in Bed, *Voluptuouſneſs* came in, and having ſweetly Kiſs'd me, bid me farewel till the Morning, in theſe Words,

Sleep, ſleep, my Love, and give Digeſtion way;
That when the early Lark calls on the day,
Ariſing from Repoſe, you may renew
Thoſe Sweets you taſted, and freſh Joys purſue.

Be-

Being left to my ſelf, I coul
ſcarcely Sleep for thinking of wha
was paſt; and when I chanc'd to
Slumber, nothing but Dreams an
ſtrange Imaginations fill'd my Head
inſomuch, that I now began to wi
for the Morning.

CHA

CHAP. VIII.

Of his further Entertainment and Progreſs in the Pallace of Worldly-Felicity; *and how amongſt other things, he had a Proſpect of the* Tempter *in his Deluding ſhape, and at Night was Entertain'd by* Luſt, &c.

WHen *Aurora* had Unfolded her Purple Gates, and gave the Firey Horſes of the Sun free Scope to mount the Eaſtern Skies, giving me a more perfect ſight of the places Magnificence; *Laſciviouſneſs* enter'd my Chamber in a looſe and wanton Dreſs, her Breaſts naked, and her Hair flowing on her Shoulders; and having bidden me good-morrow, ſhe Invited me to Riſe; whereto, without any Reply, I willingly prepar'd my ſelf, as being deſirous to ſee more of the Pallace, and have more of the Jovial Company I found in it: So being up

up, ſhe lead me into a withdrawi
Room, where for Privateneſs ſak
Luxury and *Ebriety* had prepar'd m
a coſtly Breakfaſt; and there
whilſt I was Feeding and Carouſi
at a Laviſh rate, *Voluptuouſneſs* a
Luſt, with ſome other of their A
tendants, Enter'd; who ſweetly
luting me, render'd me their Goo
morrow, and bid me purſue
Riot: The which, whilſt I was d
ing, methought I hear'd a dreadf
Sound behind me, of, *Woe unto the*
Iſa. 5. 11. *ſaith the Lord, that Riſe up Earl*
that they may follow Strong Drink &
This made me ſtart, and ſuddain
turn about to ſee from whence
proceeded; but *Ambition*, wh
ſtood at my Elbow at that very
ſtant, clapping on my Head
Cap of *Curioſity*, it fill'd it with
many Proclamations, that th
thoughts of what I had hear'd, e
ther altogether vaniſh'd, or loſt
much of their impreſſion, that th
were but little regarded; and no
nothing but the deſire of ſeei
ſtrange things, and variety of wh
the place afforded, could at a
pleaſe me; whereupon *Voluptuou*

ness Reading my Mind through my Looks and Geſture, promis'd me whatever of that kind was in her power; and ſo leading me into her Wardrobe, caſt over me a Mantle of Gold, Embroyder'd with Gems, and ſeeded with Pearls, aud gave me in my Hand a Staff, which was call'd by her, *The Staff of Truſt and Confidence*, which I found to be no other then a broken Reed: And when I had been pleas'd a while with beholding all the Pomp and Gallantrey, ſhe told me, *That ſeeing I had Reſign'd my ſelf to her Care and Conduct, ſhe would ſhew me what, but few of thoſe that dwelt in the Pallace of* Worldly Felicity, *though they had many of them deſir'd it, had the opportunity of beholding, till they had paſs'd through a gloomy Poſtern long and dark, commonly call'd* Sepultum, *or the* Grave, *which leads into the vaſt Region of* Eternity. Upon this I thank'd her for the Favour, before I underſtood what it was ſhe intended or meant thereby; and ſo without delay, ſhe introduc'd me into the largeſt Chamber that ever I had beheld, and there ſhe gave me a pro-

a prospect of one sitting (though at a great distance) in a Chair of Gold and Ivory, very pompously Attended by many Legions, all appearing very bright and shining. Now whom this should be, I was much at a stand, but being directed by my Guide to make my Reverence, I rashly did so; and having taken a view of his seeming Pomp and Magnificence, I concluded it to be the Richest in the World; and being a little Retir'd, I took the boldness to enquire who he was, and receiv'd for an Answer, *That he was the Prince of the Air and of Darkness, and Governour of those that gave themselves up (as I had done) to follow the Direction of such as were the Managers of his Affairs, who were both his Servants and Children; and whatever had been said of him by some, he could when he pleas'd Transform himself into an* Angel of Light; *and though he indeed, (since he lost that Place,) had nothing to do in Heaven, yet that his Rule in the Children of Disobedience was great on Earth.* This methought was a kind of wild discourse; but being where I was, I

conceiv'd

E AP 58

6 His Reception at the Pallace of Virtue &c

5 The Prodigal Turned Penitent &c

4 The Prodigal Rescued by Devine grace.

Printed for I. Harris

conceiv'd it at that time convenient to hold my Tongue, leaſt I might be in ſome more then ordinary danger, though I wiſh'd my ſelf further off, for I took him to be no other then the *Old Serpent*, the *Roaring Lyon*, and the *Accuſer* of the *Brethren*, the *Red Dragon*, and the *Father* of *Lies* and all manner of *Wickedneſs*. But whilſt I was thus thoughtful, there came Trudging after us a little down-look'd Fellow, who it ſeems had the Keys of the Treaſury of the Pallace of *Worldly Felicity*, and withal, order'd to Reward me with what he ſaw convenient; or as Dame *Fortune*, a light and inconſtant Laſs, who came Tripping before him, in a Garment of Sleazy Purple, ſhould direct; and theſe ſoon out-ſtripping us, open'd a narrow Door with a Golden Key, over the which was Writen, THE ROOT OF ALL EVIL: Yet into this place, that was very dark, *Voluptuouſneſs* conducted me; here I took a proſpect of all manner of Treaſures; as *Gold*, *Silver*, *Pearls*, *Diamonds*, *Emeraulds*, *Saphirs*, *Jaſpers*, *Berryll*, *Topaze*, *Turqueis*, and eve-

ry precious ſtone; and with theſe *Fortune*, after ſhe had given me flattering Kiſs, commanded *Mamm* (for ſo by this time I underſtood h that kept it was call'd) to furni me, that I might not be wanting t ſpend it upon my Luſts: When ha ving laden my ſelf with as much as thought at that time convenient, was all on a fire to advance further and thereupon I was conducted t the Chamber of *Pomp*, furniſh'd ou and neatly hung round with all man ner of gaudy Apparel, for either Se of *Woolen*, *Stuffs*, *Silks*, *Linne Rich Embroyderies*, and what elſe that kind can enter into the Imag nation of Man; and here I had lea to furniſh my ſelf with what ſeem moſt precious in my Eyes, ſo th rejecting what I had former eſteem'd, I made my ſelf Gay b yond expreſſion; which ſuddain a teration infected me with a Diſtem per call'd the *Pride of the Heart*, an the *Pride of Life*; and no ſoon was I furniſh'd in this place, b *Laſciviouſneſs*, with whom I ha been formerly acquainted, ca from her Apartment to meet me, a

uſher me thither; where at my Arrival, I found *Paints*, *Perfumes*, *Ribbons*, and a hundred idle *Toys* and impertinent *Fancies*, which in my ſimplicity ſhe Intruded on me, to render me effeminate, and unwilling at any time to forſake the Pallace: Being thus furniſh'd, we turn'd down a large Entry, where at the mouth of a large Vault, *Drunkenneſs* ſtood ready to receive me, for every one in this caſe was order'd to their particular Stations, to give me the greater variety in my Viſiting the Pallace of *Worldly-Felicity*: In this place, guarded by Dame *Drunkenneſs*, I found ſtore of all manner of delicious Wines and other Liquors. But things, by reaſon of ſome unruly Viſitants, were all in confuſion, every thing in a manner turn'd Topſi-turvy; and this proceeded *(ſhe ſaid)* from the Unrulineſs of thoſe that had *continued till Night*, *till Wine had Inflam'd them*, *&c.* Iſa. 5. 11. And here having largly quaffed many vain and ridiculous Healths, till I had almoſt loſt not only that of my Body, but likewiſe that of my Soul, I Reeld into the Apartment of *Luxury*,

ury, and vainly became one of the number of those that *made their Bel-*
Phil. 3.19. *ly their God*, giving my self up to Riot and Gluttony to that Excess, that I became in a manner nothing less then a Bruit, by indulging my Appetite to a degree of forgetting any thing beyond endeavouring to satisfie it, which in the end heighten'd me to a desire of Unlawful Love, and fir'd me with concupiscential Imaginations; which my Guide perceiving, lead me into the Chamber or Apartment of *Venus*, which was crouded with Gay and Wanton Beauties, who spar'd no Alurements or Charms to Intice me to *Folly*, but spread to the Air their Gaudy Plumes, Tun'd their Syrens Voices, Roll'd their Sparkling Eyes, gave me the Amorous Leer, with half a Face, and a tempting Smile, whilst *Cupid* had spread his Nets in their Golden Tresses, that dangled on their snowey Breasts, to captivate my Eyes; nor thought he that enough, unless he made my Heart a Slave to *Lust*, who advanc'd in the Front of this Amorous Train, and with a Thousand pretended Endearments

dearments conquer'd my Affections, prone at that time to be ſubdued; and this was ſhe whom *Fables* term'd a Goddeſs, by the Name of *Venus*, and to whom beſotted Mankind pay'd Devotion, by Erecting Temples and Altars to a baſe Adultreſs; nor leſs they *Fabled* her Son, and gave him power to Wound fond Lovers Hearts, blindly ſhooting at a venture, Painted him Naked, with Wings, and ſcreen'd his Eyes from the Light; all which Hieroglyphically may ſignifie no more, Then by his Nakedneſs his want of ſhame, which ever accompanies Lewd Lovers; By his blindneſs, no doubt his Folly is deſcypher'd, and his raſhly ſhooting at a venture, whereby he knows not who he hits, or where his Arrow flys: And again, his Bow and Arrows ſignifie the Indiſcretion of thoſe that make themſelves his Butt, by willfully thruſting themſelves in his way; his Wings, the wavering of the Minds and inconſtancy of Lovers; for what thing is more variable, light, or inconſtant, then a Lawleſs Lover? With this ſight I was at that time mightily

taken, and more especially with the Amorous Discourse of her who govern'd this place; and the day being now far spent, and I in a manner tir'd with Variety and Excess, was content to rest me there for that Night; whereupon breaking my mind to *Voluptuousness* and *Folly*, who all that while had Attended me, they highly approv'd of what I had Determined; and so promising to return the next Morning, in order to shew me the rest of the Pallace, the former departed; but the latter stay'd to Attend on me as my Hand-Maid, and after many Burning Glances and Lascivious Kisses, *Lust* led me into the Closet of *Wantonness*, and there dally'd with me on the Bed of *Uncleanness*, insomuch, that she kept me Waking till the Day appear'd; and then according to her promise, Lady *Voluptuousness* return'd; when Knocking at the Door, she was presently let in by *Folly*, who (as I said) had continued with me.

CHAP.

CHAP IX.

He discourses of other Recreations in the Pallace, and how he was carryed by Voluptuousness *and* Folly *to visit the seven Towers, and describes the Wonders he saw there, with other things, as also a Prospect of its Situation,* &c.

Voluptuousness having at this time tempted me from the Armsof *Lust*, Lead me to a fair Banqueting House in the midst of a Spacious Garden, wonderfully wrought and incompassed with Roses, Hony-Suckles, and Jesamine, twining in Amorous Ringlets; whilst *Flora*, who was Mistress of that Place, with all her Sweets Perfum'd the Air, and the Notes of the winged Choristers warbel'd from their swelling Throats a grateful Anthem to the smiling Spring: here I found not only store of Jovial and Sprightful

panions, Revelling in the height of Merriment; but also Tables spread by the care of *Voluptuousness*, with all manner of Dainties; and here again we Laughed, Fed, Carouſed, and told merry Tales in abundance; forgeting the Woe that is pronounced againſt thoſe that *here laugh in Sin and Security*, which *Wo is because they ſhall Mourn hereafter*. But having by this time my fill of this ſort of Recreation; for indeed, *the Pleaſures of Sin*, though *they are but for a Seaſon*, are even tireſom in the Fruition: I called to mind the Promiſe of *Voluptuouſneſs*, which was to give me a ſight of the reſt of the Pallace; and thereupon whiſpering her in the Ear, ſhe conſented to withdraw, and ſo we left the Company in the midſt of their Revels, and height of Exceſs, and having paſſed through Galleries and Chambers, and taken a Superficial Proſpect of things tending to Vice and Leudneſs, wee came to a large Court ſurrounded with ſeven Towers, in which dwelt as Commander in Chief, *Pride*, *Envy*, *Wrath*, *Gluttony*, *Lechery Covetouſneſs*, and *Sloath*; and with theſe my

Luke. 6. 26.

Heb. 11. 25.

my Conductress wou'd needs have me acquainted; against which (notwithstanding *Folly* was in our Company) I made some objection, aledging that some of them, in the circumstances I was in, were not fit for my Conversation; but however, she wrought upon me to give each of them a visit in their order; and of these she Reckoned *Pride* (with whom I was familiarly acquainted) to be the first: for indeed, if rightly consider'd, he is the original Source and Fountain of many notorious Sins; nay by his very means so many mischiefs have befallen Mankind, that it is impossible to number them; nor is there any Sin more hateful in the Sight of God, for this Sin had the Power to *Transtate* or *Metamorphose* Angels of Light into Devils, and cast them from Bliss into Misery; for that God who *giveth Grace to the Humble and Meek*, ever *resisteth the Proud and Haughty Minded.* Iam. 4. 6.

Entring this Tower, I beheld *Arrogance* and *Presumption*, who stood to enquire the Business of those that that came to visit their Master, who with exalted Looks withstood us, till

till such time as they were better informʼd; but soon being given to understand I was a Favorite, wee gainʼd Admittance, and there beheld *Pride* upon an exalted Seat, swelling like a Rising Tide, and by him stood (though with no less Lofty Deportment) *Disobedience*, *Vain-glory*, *Ambition*, *Contempt*, *Scorn*, and *Haughtiness of Mind*, with many more of the same Breed; I expected indeed he wouʼd have descended to Congratulate my Arrival; but contrariwise he only took notice of me with a Nod; for it seems he was so stiff that he could not (or would not) leave his Seat: yet whilst I markʼd him well, he Infusʼd a strange Infection into my Breast, that now I began more and more to despise those whom I ought to have Honoured and Reverenced; though I saw engraven in black Capitals over the Gate of his Tower or Apartment, THE ORIGINAL OF SIN, AND CHIEF FAVOURITE OF THE PRINCE OF DARKNESS: for by the means of this Monster, who branches out into so many Mischiefs, is his Kingdom enlarged; nor was

there

there any thing that the *Prince of Peace* (our blessed *Lord* and *Saviour*) more inveighed against, and by the Example both of his Life and Doctrine more Reproved; and that we might shun *Pride*, in following his steps, he has left us this encouragement, *Learn* (says he) *of me, for I am Meek and Humble, and ye shall find Rest for your Souls*. For as *Humility* pleaseth God more then all other Vertues; (as being the original of all Vertues) so is *Pride* displeasing to him above other Sins, (as being the Original of all Sin) and is in its self (if rightly Consider'd) the height of *Folly*. For thus: If we are proud of our *Bodies*, Let us Consider how subject they are to Infirmities and Corruption, even to a Loathing; If of our *Strength*, many Beasts of the Field are in that our Superiours; If in *Beauty* we put our Confidence, it is fading as the flower of the Field; nor did *Solomon*, *in all his Glory*, *Exceed a short liv'd Lily of the Valley*: If in *Learning*, that teaches us *Humility*; and to be Proud of it, implies the greatest Ignorance in the World: If of *Riches*, let us consider how much they are Inferi

Mat. 11. 29.

Mat. 6. 29.

our

our in that kind to a Golden Mine, or Rock of Diamonds, or any ſuch like periſhable things: And he that is proud of his *Birth*, is proud of the Bleſſings of others, and not of himſelf; and as for the Souls of Men, they Immediately proceed from one and the ſame Fountain of Life and Bleſſedneſs, Equal in their Original, and given by Him who as (I ſaid) is a hater of *Pride* and *Lover of Humility*, and diſpoſed of at his pleaſure.

Pride *to* Contempt *and* Folly *chains us faſt,*
Yet in its ſelf is but an Airy blaſt;
Though miſchiefs numberleſs it does Create,
And is the Sin that marks a Reprobate.

Having made my Obſervation in this place as much as I thought convenient, I proceeded to the next, where *Envy* had her aboad; who though ſhe is a Spawn of the firſt, yet to appearance (eſpecially outwardly) ſhe ſeems not ſo; for as the other feeds himſelf with *Flattery* and *Vain Imaginations*, *Contempt* and *Scorn*, &c. So this, with *Ill-will*, *Spight*, *Ree-*

Revenge, & ſometimes with *Deſpair*, by which ſhe becomes Lean and Ill-favour'd, eſpecially at the proſperity of good Men, ſtill vexing and tormenting her ſelf to a degree of Madneſs, and is term'd the very FIRE-BRAND OF HELL; and ſo is her Motto; for as *Love* and *Charity* are Badges of Salvation, ſo are *Envy* and *Hatred* of the contrary; and conſequently promote his Kingdom, who is their Author, by deſtroying thoſe Souls they have power to Poyſon and Overcome: For as an Envious Man grudges at anothers Proſperity and good Name, ſo he delights in his Infamy and Loſs, ever Vexing and Tormenting himſelf, to promote miſchief in the World; and that perhaps to no manner of purpoſe, more then to gratifie a cauſleſs Anger or Revenge, which redounds not to his own Advantage, but to his that ſets him on work, and furniſhes him with *Infernal Venom* to bring it about; nor can he create to himſelf any Pleaſure thereby, becauſe *Envy* becomes ever the Tormenter of thoſe with whom ſhe abides, and

ſtill

ſtill finds him out new Objects to Repine at; and is a Diſeaſe hard to be Cur'd, becauſe it's Seat is altogether in the Heart: And indeed, ſhe look'd ſo gaſtly, that for my part I little affected her Company, and therefore left her Snarling by herſelf, and proceeded to the next; though indeed whilſt I ſtay'd in the Pallace of *Worldly Felicity*, I was not altogether Untainted with her Venom.

For Envy's *Poyſon's by Contagion caught,*
Infecting not the Body, but the Thought:
The Mind's the wretched Seat where Envy *dwells,*
And ſtill is forming there a Thouſand Hells;
Whilſt her Poſſeſſer does in Torment live,
And pines away to ſee his Neighbour Thrive.

In the next Apartment, who ſhould I meet with but *Wrath*? whoſe Face was like the Face of a Lyon, continually Belching and Breathing *Threatning*

Threatnings and *Indignation*; and by him ſtood *Revenge*, *Raſhneſs*, and *Implacableneſs*, and round about him hung the Stories of *Murthers*, unnatural *Attempts*, and bloody *Enterprizes*; and over his Head Ingraven, THE VERY MURTHERER OF HOLY LOVE; Nor can it be otherwiſe, for as *Holy Love* prepares the Mind for Heavenly things, ſo *Wrath* prepares it for the contrary, and *ſets it on Fire of Hell*, baniſhing *Reaſon*, and expoſing the *Poſſeſſor* to innumerable Dangers and Hazards, rendering him the Emblem of a *Raging Sea*, *that caſteth up nothing but Dirt and Mire*; and as there is nothing on Earth comes ſo near to the *Divine Goodneſs*, as to *be in perfect Love and Charity with all Men*; ſo on the contrary, nothing Reſembles more the Author of all *Wickedneſs* (who is term'd *a Roaring Lyon, going up and down to ſeek whom he may Devour*) then a Man that gives up himſelf to *Wrath* and *Implacableneſs*; for if *Love be the fulfilling of the Law*, then *Wrath* muſt be the breach of it. If *God be Love*, as doubtleſs he is, then all

Iſa. 57.20.

1 Pet. 5.8

Rom. 13. 10.

1 John 4. 16.

all things oppoſite to it, are oppoſite to himſelf; and indeed it is that which the *Devil* troubleth and diſturbeth the Minds of Men withal, that they may not be at leiſure to perceive the Snares he lays for their Deſtruction, and cauſes them to run as it were, blindly on, into many Evils.

Wrath *is a flame that puts out* Reaſon's *Eyes*,
For why, the Wrathful Man *can*
ne'er be Wiſe;
Becauſe he loſes of himſelf the ſway,
And headlong follows, as it leads the
way;
Conſiders not, what danger he purſues,
What by't to get, or what he's like
to loſe:
But Drunk with Fury, *madly preſſes*
on,
Till by his Raſhneſs *he's too oft un-*
done.

Next to theſe, *Voluptuoſneſs* Inform'd me, was the Apartment of *Covetouſneſs*, who having been hitherto a ſtranger to me, I was the more

more desirous to see him; nor that I so much car'd for his Conversation, but for Novelties sake; for this Niggardly Fellow (it seems) is ever a great Enemy to the Lady *Voluptuousness*: But however, not to break her promise with me, by giving an imperfect Prospect, she was contented I should give him a Visit; but as for her self, she said she would stay at the Door till I return'd; and so leaving *Wrath* in a raging Fit, upon what account I know not, nor am yet inform'd, *Folly* and I enter'd this place, and there beheld the old *Minos* turning all things in a manner into Gold, yet starving for want of food; Adoring and Worshiping the *Mammon of Unrighteousness, and trusting in Perishable things, Worshiping the Creature instead of the Creator*; in setting his Heart upon his Riches, and placing his Strength in a broken Staff, upon which whom soever leaneth, it will utterly deceive him; for he flatters his wretched Soul like the Worldling in the Gospel, *viz. And he thought with himself, saying, What shall I do, because I have no Room to bestow my Fruits?* Rom. 1. 25.

Luke 12. 17,18,19.

Fruits? And he said, This I will do, I will pull down my Barns and build greater, and there will I bestow my Goods; and I will say to my Soul, Soul, thou hast much Goods lay'd up for many Years, take thine Ease, Eat, Drink, and be Merry: And what insued? A dreadful Disappointment, *viz.* But God said unto him, *Thou Fool, this Night shall thy Soul be Required of thee, Then whose shall the things be which thou hast provided?* And in the

Luke 12. 20.

following Verse, *So is he that layeth up Treasure for himself, and is not Rich towards God.* That is, the Man who sets his Heart upon Riches, and sets them up *as an Idol in his Heart.* And indeed this is *Satans* Masterpiece, in Chaining the Affections of an immortal Soul (that should be content with nothing less then *God* himself) to a Lump of Earth, to things that in themselves are *here* deficient, and *hereafter* altogether unavailable. It was a notable saying of St. *Bernard*'s Brother, a Youth not exceeding Ten Years, when his brethren Resolving to enter into a Monastick Life, told him at parting, *That they left him all their*

Worldly

Worldly Goods and Poſſeſſions: Ay but, ſays the Youth, *This is very unequal-ly dealt, that you ſhould take Heaven for your ſelves, and leave me only Earth.* But the Covetous Man is of another mind, for he will not Relinquiſh Earth for Heaven, as is evident in the 18th of St. *Luke*; the Rich Man made great boaſts of his Righteouſneſs, but when our Bleſſed *Saviour* came to offer him *Eternal Life* in Exchange for the diſtribution of his Temporal Poſſeſſions to the Poor, he would not comply, but *went away very ſorrowful*; and the Reaſon was, *becauſe he was very Rich*; that is, he had great Poſſeſſions on Earth, but alas no Treaſure in Heaven; which is the only thing that can render a Man truly Rich both here and hereafter; Rich here, by having a good Conſcience, *which is a continual Feaſt*; and hereafter, by finding that Treaſure Incorruptible and Permanent, when all other things *ſhall make themſelves Wings and fly away*: And indeed, the Covetous Man may be ſaid to be Miſerable both here and hereafter; for in this World he meets with Wearineſs, Watchings, Travel,

In Vit. St. Bernard.

Luke 18. 23.

Prov. 23. 5.

vels, and Disturbances, ever *Eating the Bread of Carefulness*; and in the next, Loss and Pain; for the Rust of his Riches, which Cankers his Soul and makes him stop his Ears to the Cries of the Poor and Needy, and with a crushing Hand oppress the Widdow and Fatherless, will rise up against him in the day of his Rebuke and make him hang down his Head in Shame and Confusion of Face.

For he that hugs the Earth fast till he
Dies,
And Money dares more then his
Maker Prize,
Must ne're exect to mount above
the Skies;
Or if he do, but to Receive the
Doom,
Of Angry Justice, in Reserve to
come.

By this time *Voluptuousness* fearing I might be Infected with the winter Breath of this Miser, began to beckon me off, who being of my self little desirous of his Conversation in the Garb and seeming Grandure I was in, soon harkned to her Alurements

ments, and made an orderly Retreat, promising to give him a serious visit when Time had Silver'd my Locks, and led me into the *December* of my Dayes; yet I left him not without Company, for I perceiv'd *Usury*, *Extortion*, *Perjury*, *Fraud*, *Oppression*, *Sacriledge*, and many of the same Brood, peeping from behind the Curtain, and so I bid him adieu.

When proceeding from his Apartment, I went to that of *Luxury*, by the advice of *Voluptuousness*, my Conductress; and the reason was, for that after all these visits, I was not a little desirous of her Company, expecting perhaps more at that time then I found; for indeed there I had only the figure of what I had had the Practick or Experience before, or at least a Repetition, and so I passed it over, Referring the Reader to a serious consideration of my former Rioting; only this by the way, that like *Jeshurun*, in my Excess, *I waxed Fat, and kicked* against the Author and Donor of *Temporal* and *Eternal Felicity*; which after a deep discovery and true sence of my failings, I heartily desire all Good Christians not Dut. 32. 15.

not only to Contemplate, but evert
avoid: for this, though many hold
of little moment, and put it off wit
divers familiar names, is the inlet
many notorious Vices, and has su
dry Daughters; the chief of whi
are *Greedineſs*, *Voracity*, *Exceſs*, *St*
pidity, *fooliſh Mirth*, *Libidinous Co*
verſation, &c. And indeed *Glutto*
and Drunkenneſs, are equally d
ſtructive to Body and Soul, killi
more in this World then the Swo
or Peſtilence, by inflaming t
Blood, and Creating Evil Humou
whoſe Attendants are Diſeaſes a
Death; cauſing likewiſe, in ſuch e
ceſs, the Will and Affections to m
tiny and rebel againſt the Nob
Faculties of the Soul, leading b
the Reaſon and Judgement i
Captivity, or confining them un
the reſtraint of *Stupidity*, till ſu
time as they have Executed th
Evil Purpoſes.

For when the Fleſh grown ſtr
uſurps they Sway,
Depraved Man too fondly does O
And raſhly makes a Pilot of
Will,

Who Shipwracks Conscience on the Rocks of Ill,
Stifles sound Judgment, and does Reason Kill.

Thus leaving this place, I proceeded to the next, which was that of Lechery, or the Apartment of *Lust*, with whom (as you have heard) I had been very conversant, yet I spared not in this general veiw or observation to give her a visit; and found her accompanyed with *Fornication*, *Adultry*, *Incest*, *Rape*, and other Pestilent Companions; nor is she the least of those many baits which the Tempter lays to catch Souls, nor less gilded over, then any of the rest; for *Solomon* says, *The Lips of a strange Woman drop as an Honey comb, and her mouth is Smoother then Oyl*; yet consider the Deadly Bain, *But her End is bitter as Worm-Wood, sharp as a Two Edged Sword; her feet go down to Death, and her steps take hold on Hell*: and then again, the better to deceive the Ignorant, Rash, or Unadvised, *Lest thou should-est ponder the Path of Life, her ways are movable that thou canst not know them.* Prov. 5. 3. Vers. 15. Vers. 6.

them. And indeed, he who give himſelf up to this Vice, runs many hazards, eſpecially three; and tho are, The weakening his Body, t loſs of Health, and the loſs of h Soul, without a ſincere and time Repentance: And what may be a ded to theſe, even his good Nam which ought to be valued above Earthly things.

For he who makes a Harlot *his*
light,
Whoſe treacherous Smiles to F
do invite,
Inſnares himſelf, and Hugs a fa
Bane,
By which a Thouſand Thouſand h
been ſlain;
Lodging a deadly Viper *in*
Breaſt,
Who wounds his Fame, *his* Heal
his Peace *and* Reſt.

And now growing weary of th Proſpect, and inclining to a fit Drouſineſs, *Voluptuouſneſs* out pure Kindneſs to my Infirmity Frailty (as ſhe ſaid) which is a gre wonder to be expected from one

her quality, told me that *Sloath* dwelt in the next Tower, and that if I pleas'd to pay him a Visit, he would Entertain me with a Nap, or so forth: Of this I was not a little glad, though I thought to my self this Tower could not choose but be well Guarded and Maintain'd by such a Champion; for as *Solomon* has it, *Sloathfulness casteth into a deep Sleep, and an Idle Soul shall suffer Hunger.* Prov. 19. 15.

Entering this place, *Laziness* presently seiz'd upon me, and I became dull and heavy to any thing that was good, for this is both a Disease of the Body and Mind; for there is a Sloathfulness of Heart, and a neglect, if not a hatred of Spiritual things, whereby Indifferency and Negligence in Sacred things arise, and hinder a demonstration of our Love and Zeal towards God, either in good Words or Deeds, though both of them are requisite and necessary to Salvation: For, (as it is in the 16th Verse of the foregoing Chapter) *He that keepeth the Commandment, keepeth his own Soul; but he that despises his Ways, shall dye.* Nor will

in this matter a Luke-warmneſs Excuſe, but rather Aggravate the Offence and Breach of the Commandments, as the Churches of *Aſia* ſadly Experienced, by having their Candle-ſticks remov'd; that is, the *Light of the Goſpel and the Operation of the Divine aſſiſtance of the Spirit of Truth*; by which means at this day they remain over-ſhaddowed with *Atheiſme*, *Mahumatiſme*, and *Spiritual Darkneſs*: The five fooliſh Virgins we ſee by their Sloathfulneſs in not providing Oyl were, barr'd from entering into the *Bride-Chamber*, and left to bewail their Folly in endleſs Woe; and he who through neglect came unprepar'd of a Wedding Garment, was bound Hand and Feet, and caſt into utter Darkneſs; wherefore, to prevent the like danger, we are commanded to be *up and doing, to Work out our Salvation with Fear and Trembling*; *to Work whilſt it is Day, leaſt the Night come, wherein no Man can Work*: Nor did our Bleſſed Saviour, that miracle of Meekneſs and tender Compaſſion, ſpare to reprimand his Diſciples for their Drouſineſs, commanding us to

Mat. 25. 9, 10, 11, 12.

Mat. 22. 11, 12, 13.

Phil. 2. 12. John 9. 4.

Watch

Watch and Pray, least we enter into Temptation. Mat. 26. 41. Nor was this *Sloath* hoſted by himſelf, but had many depending on him, as *Luke-warmneſs*, *Drouſineſs*, *Carleſneſs*, *Neglect*, *Delay*, *Cowardiſe*, *Doubting*, *Miſtruſt*, *Heavineſs of Heart*, *Unconſtancy*, *Murmuring*, *Impatience*, and many more; amongſt which (Fool that I was) I vainly ſorted my ſelf; and when I ſhould have *Run with Chearfulneſs the Race that was ſet before me*, I put my Hand in my Boſom, and try'd with *Solomons* Sluggard, *Yet a little more Sleep, yet a little more Slumber*; Prov. 12. 24. and when I was urg'd by the good motions of the Holy Spirit to proceed in my Duty, I pretended there was a Lyon in the way.

So Sluggards do, who here ſupinely
Live,
Drowned in Sloath, neglecting ſtill
to ſtrive
To win the Prize, that at the Races
end,
Does for the Active Zealous Chriſtian ſtand;

Forgetting in this Warfare there's
Renown,
They Sleep, and let another ſte
their Crown.

And indeed, being in this pla
over-power'd with Drouſineſs, I
the end (in ſpight of *Reſiſtance*) fe
Aſleep, and ſo continu'd with *Sloa*
till the next Morning.

CHAP.

CHAP X.

He is Entertained in a Spacious Banqueting-House, and declares what Entertainment he met with there; as also what further Promise Voluptuousness *made him*, &c.

MOrning being come, after many tumblings and tossings, many stretchings and yawnings, I reared my self on my Elbow, and began to consider where I was; but long I had not, e're *Folly* (who still was my Attendant) presented her self, and made me as sensible as she was capable; telling me moreover, that she had orders to give me a prospect of the Situation of the Pallace *of Worldly Felicity*; till such time as *Voluptuousness*, who had retired her self for a while, found opportunity to return: And thereupon taking me by the hand, she led me to an exceeding high Pinacle, or at least-ways my Sluggishness made

me imagine it ſo; and from thence I beheld it pleaſantly ſituate on Riſing Hills, Flowry Valleys, and Spreading Plains, (for it was exceeding large) furniſhed with all the ſtores of Nature, whilſt Rivers, Lakes and Ponds, refreſhed and fed the thirſty Earth, and thoſe ſtored with Fiſh and Fowl of every kind proper to that Element, as the Land was with Beaſts and Birds ſuitable to it; no Parks nor pleaſant Woods were wanting, nor Gardens and Orchards, furniſhed with Fruits and Flowers of pleaſant ſcent, nor any thing that might ſerve for Food and Recreation; for Nature in that part had been prodigal, and with a giving hand ſtrowed Bounties to ſerve ſuch as ſhould reſort to this Pallace; for great indeed was the reſort, as I well perceived by the many tracks and beaten ways, acceſs not being denyed Day nor Night; nor conſidering the Revels and Feaſting there kept, could it be expected a leſs ſupply ſhould ſerve.

When I had gazed and beheld things beyond my Memory to repeat, I began to think how the

Glory

Glory and Fashion of this World pas- 1 Cor. 7. 31
seth away; and how all that I beheld was fading and perishing, things of no duration; and that *here we have no tarrying City, but ought to look for one above*: That though we may re- Heb. 13.
joyce here for a season, yet if wee 14.
rightly consider, we are but *Pilgrims and strangers*. These Imaginations, I say, upon serious consideration got into my Head; but upon the approach of *Voluptuousness*, were soon expel'd, by reason she brought not only a banquet of the richest Fare, but divers Revellers to divert me from my melancholy and pensive thoughts, so easily is man (in a state of Sin) Induced to stifle *the good motions of the Spirit*, operating on and in the faculties of the Soul. So laying aside what I had well begun, after our repast was ended I enquired of my Conductress if any Curiosities remained yet to be seen? To which she replied, There were many; but that in the first place, for my better recreation, she had prepared Masks, Balls, and other such matters. And conducting me into the Hall where I had supped, I found all things pro-

vided for my entertainment, and performed in the moſt modiſh and dexterous manner, the particulars whereof being too tedious, I ſubmit them to the imagination of the Reader; yet thus much by the way, let him underſtand, That neither *Muſick*, *Dances*, *variety* of *Apparel*, *Sprightly Ladies*, and *Jovial Youths*, were wanting; nor indeed any thing fitting to furniſh out ſuch undertakings: but being tired out with cloſe Recreations, I requeſted of Lady *Voluptuouſneſs*, that ſhe would ſhew me ſome paſtimes at large, that I might have opportunity to refreſh my ſelf in taking the Air; which ſhe promiſed me the enſuing morning, and ſo I retired to take my Repoſe; for yet I felt the powerful effects of *Sloath*, with the Peſtilential contagion of others that I had viſited. And this was the third Night ſince my arrival, that at the importunity of *Drowſineſs*, (a little Page that *Sloath* had ſent to attend me) I had the opportunity of lying alone.

So,

So powerful were the ſnares of Beauties
Charms,
That untill Sloth *had forc'd me*
from their Arms,
I counted it a Bliſs too great to tell;
When I was on the way to Death and
Hell.

CHAP XI.

A description of his fearful Dream, and how thereupon he became pensive; his excellent Reflections on the Estate of a Sinful and Voluptuous Life; yet continues his former Course, &c.

BEing in bed, wearied with Pleasure, which in it self is even tiresom through Excess, I soon fell a sleep; and amongst other things Dreamed, and beheld in my Dream, the face of the Heavens (which was exceeding clear) all on a suddain contracted a melancholy Blackness, when anon it growing Dark as Midnight, there issued from the broken Clouds Thunder and Lightning, in a fearful manner, which struck me with horror, trembling and amazement; so methought I looked up, and saw the Clouds disperse at an unusual rate, and the troubled Firmament ready to fall in pieces; the

Moon

Moon I likewiſe beheld as a Globe of Blood, and as for the Sun it ſeemed altogether to be darkned: And whilſt I was wondering what this might portend, methought I heard a *great ſound of a Trumpet*, and *ſaw a man ſitting on a Cloud in Glory and Majeſtick Brightneſs*, attended with the *hoſts of Heaven*; at the ſight of whom, the foundations of the Earth were ſhaken, and ſuddainly the Heavens became all on a flaming Fire, and I heard a voice ſaying, *Ariſe ye Dead, and come to Judgment.* Whereupon the *Rocks rent, the Graves opened*, and the *Earth and Sea gave up their Dead*; ſome of which I perceived were exceeding glad, whilſt others ſhook with Horror and Amazement, and would willingly have fled *from the face of him that ſat on the Throne*, ſeeking in vain to hide themſelves. Then methought I beheld the man *open a Book*, and the *Dead were Judged out of thoſe things that were written in the Book*; upon which it was proclaimed, *viz. Gather together the Chaff and the Stubble, and caſt them into the burning Lake.* And with that, I felt the ground give under

under me, when immediately the bottomleſs Pitt open'd her mouth, caſting forth Smoak, griſly Flames, and Coals of Fire in abundance, roaring like peales of Thunder, into which a great number ſunk and were irreparably loſt; when on the other hand, I heard a Voice ſaying, *Gather my Wheat into the Garner*; and thereupon many were caught into the Clouds, and aſcended with Songs of Prailes and Deliverance, whilſt I found my ſelf left behind, vainly ſeeking (as others had done) to hide my ſelf *from him that ſat on the Throne*; and the rather, becauſe my Sins came into my mind, and my Conſcience accuſed me of ingratitude and rebellion againſt my Maker, encompaſſing and filling me with horror and amazement; but as I was flying, if poſſible from my ſelf, juſt as I was on the brink of the gaping Gulf, and ready to plung headlong into it, giving a great ſhriek, I ſtarted; and thereupon awaking from my ſlumber, I found it (to my no ſmall Joy) to be at that time but a dream; yet this made a ſtrange impreſſion on my mind, and

and began to awaken me out of se-curity; especially when I considered the condition I was likely to be in, if the dreadful day of Judgment should overtake me at unawares, la-den with my Sins and Transgressions; which made me a little reflect upon my former vain-spent Life, and like the prodigal Son, consider how I fled from my Fathers House, spen-ding in Riot and all manner of wickedness not only my wordly goods, which were given me to be improved to Gods Glory, but what was far more precious, my stock of Time, which was given (or rather lent) to work out my salvation in. How I had trifled with the good motions of the Spirit, and resisted it's striving; how I had refused Un-derstanding, and the knowledg of Truth, shut the door of my heart against the approaches of saving Grace, and given my self up to the governance and conduct of my de-stroyers, to the enemies of the King of Heaven, in the breach of all his Commandments, in grievously trans-gressing and disobeying his Will and good Pleasure, by letting loose the bridle

bridle of my headstrong Will and Affections, by giving up my self (as you have heard) to all manner of wickedness, notwithstanding I had been assuredly inform'd, that the *wages of Sin is Death*; and that by listning to the tempter, I should prepare a snare for my own Soul; notwithstanding this, I say, I indulged my self in sensuality putting *far away the Evil day*; when on the contrary, I should have accounted my self as a Pilgrim, and have fixed my Affections on the other World, where are durable and lasting Joys, where *True Felicity* is only to be found; for he that seeks it in transitory things, will find himself miserably mistaken: I should have fixed my thoughts upon Life and Immortality, upon the Kingdom where Christ Reigns in Glory, and counted my self in this World but as a wayfaring man travelling to my proper Countrey, and design nothing more then to be at my Journeys end; and by entring at *the strait Gate*, as *Wisdom* directed, have passed on without fainting, to the Pallace of the Celestial King, where is *fulness*

Rom. 6. 23

of Joy and Pleaſures for evermore. Pſal. 16. Ult.

True it is, This World may properly be ſaid to yield many Delights and Refreſhments, many Honours and Advancements, which are not deny'd to the Sons of Men; But to what end does God beſtow ſo many Liberalities? Why that we ſhould not abuſe them, in making them ſerve our Luſts, and increaſe our Affections to the World, but that we ſhould uſe them to his Glory, and the good of our own Souls; uſe them in ſuch manner that we may be ſaid in no wiſe to Abuſe them; that when at the laſt day we come to give up our Account, each of us may hear that comfortable Sentence ſounding in our Ears, of, *Well done, thou good and faithfull Servant! thou haſt been faithfull over a few things, I will make thee Ruler over many things; enter thou into the Joy of thy Lord.* When on the other hand, thoſe that have neglected and abuſed the opportunities and means of Grace and Salvation, ſhall hear this amazing Sound, viz. *And caſt ye the unprofitable Servant into outer Darkneſs, there ſhall be Weeping and Gnaſhing of Teeth.* Mat. 25. 21. Mat. 25. 30.

These

These considerations one would have thought, might have made me break my chain of Bondage and Slavery wherewith I had rashly bound my self to serve the Tempter by giving up my strength to follow the vain Pleasures and Vanities of the World, which rewarded me with little other then Toil and Labour, proving for the most part rather Pain then Pleasure: But I found by experience, that those who have gotten a habit of Sinning can't easily disencumber themselves or shake it off; the difficulty of which, the Prophet *Jeremiah* testifies; *Can* (says he) *the Æthiopian change his colour, or the Leopard his* Jer.13.23. *spots? Then may you do Good, that are accustomed to do Evil.* Nor is the hour of Grace at all times, nor is it in the power of man to repent when he pleases, unless with his will and affections, moved with the gentle breathings of the holy Spirit, saving Grace put in, and carry on Prov.1.28. the work of true Regeneration; for of some it is positively said, *They shall call upon me, but I will not hear; They shall seek me early, but shall not find me,*

Not

Not that God faileth in his Promise
in receiving a Sinner, at what time
soever he shall turn away from his
wickedness, & become a true convert;
but because this is turning to God
when he is in an extraordinary di-
stress and calamity, or perhaps when
he is just turning out of the World;
which may much be doubted, even
by man, to be any true Conversion,
but such as that whereof God spake
by the Prophet *Hosea*, *They Howl and Roar upon their Beds, and do not call upon me in their hearts.* Hos. 7. 14.

To dye well, is a long Art, in
which to learn it, there is but a short
and uncertain life, mostly spent in
sleep, Infancy, Childhood, Cares,
and other matters: The considera-
tion of which, made no doubt the
wise man call upon us in this manner,
viz. *Make no tarrying to turn unto the Lord, and put not off from day to day, for suddainly shall his wrath break forth, and in thy security thou shalt be destroyed.* Eccles. 3. 7.

These things, I say, at this time
prevailed not with me to shake hands
with my Leud Conpanions; for Sin
(like a disease) having infected every
part

part, ſtrugled with and prevaile
againſt Reaſon, which notwith
ſtanding often rallyed, and at tim
created a Civil War in my Soul; i
ſomuch that by their violent e
counters, ſwaying ſometimes o
way, and ſometimes another, I oft
ſtumbled at a block which
Tempter threw in my way, and w
once within a ſtride of plunging in
a dangerous Gulf called *Deſpair*, a
had undoubtedly fallen into it, h
not the Invincible Hand of Divi
Providence ſuddenly pulled me bac
to reſerve me for better Dayes.

And this was done when Sickneſs had me ſeiz'd,
When both my Soul and Body were Diſeas'd;
I cry'd alas! when Worldly helps were vain,
Torttour'd with outward and with inward pain;
When nought but Clouds of darkneſs muff'd my Eyes,
And Death ſtood ſnarling ready for his prize;
When Hells of Horror, rouz'd by Conſcious guilt
My wounded Mind, more then my Body felt;
When the bold Tempter Aim'd his flaming Dart
To Wound and Murther my defenceleſs Heart;
I ſaw the danger, and in ſad diſmay,
Trembling with Fear, Gaſping for Life I lay,
And wiſh'd that I had choſen Wiſdom's way.
O then what Vows, what Promiſes I made!
How oft I Sigh'd! how oft I faintly Pray'd!
Strugl'd like one in a Convulſion-fitt,
To ſhake off Sin, but found the Load too great;

Whilſt

Whilst he that lay'd it on me, let me see
How he (more then the World) had flatter'd me;
And that the World does only bear the blame,
Because by it he does Temptations frame:
Suggesting to me that it was too late,
That my black Crimes for Pardon were too great,
That I was Damn'd and Lost beyond retreat.
And nothing now had left me but Despair,
And must with him to dismal shades repair.
Consider this, all you that wear his Chains;
Think by his service what will be your gains,
How he rewards his Servants for their pains.
O! think betimes, and to your Father haste,
Ye Prodigals that do your substance waste;
Least the deceiving Citizen, the Fiend,
Make you eat Husks, or worser Food in th' end:
Make you despair, when in a forrain Land,
Far from your home, when death and terrors band,
Battering your weakned Faith, untill you fall
In Everlasting Woes, beyond Recal.
This had been my hard fate, though well deserv'd,
And just the Doom, had not I (hunger starv'd,
And almost Perishing) with tender Cryes,
Mov'd the Compassion of my Fathers Eyes;
And on my bended knees implor'd Relief,
With Storms of Sighs, Rivers of flowing Grief;
Who snatch'd me from the bold Destroyers Sword,
From Death and Hell, and favour did afford,
When worldly things could render me no Aid,
But a Retreat, like th' Ebbing Ocean made,
His Saving Grace the mighty Ruine stay'd.
He sent me Balm of Life to cure each Wound,
As in the sequel will be plainly found:

For

For, as I was ſaying, notwithſtanding the many ſerious thoughts I had, in conſideration of the Amazing Viſion I ſaw, yet being in the Pallace of *Worldly Felicity*, they were ſoon ſtifled, or at leaſt much allayed, by crouding Vanities, which form'd and brought new ſeeming Pleaſure to my Sences. But how I was convinced of my *Folly*, and the wretched Error I was in, The following Pages will direct you.

CHAP.

CHAP. XII.

How Riding to Recreate himself in the Forrest of Conscious-guilt, *he suddainly perceiv'd the Ruine of the Pallace of* Worldly Felicity, *sinking into the Gulf of* Confusion, *and finds himself in a wretched and miserable Estate; reflects upon his past Life, and becomes a true Penitent.*

HAving (as you heard) liv'd a considerable part of my days in all manner of Sensuality, in the Pallace of *Worldly-Felicity*, and requiring a more Airey Recreation, it was agreed upon by all those my Companions, that I should be highly Attended into the Forrest of *Conscious-guilt*, there to Course such Game as should be Started. So we Mounted, and Rid together as in Triumph, (I little dreaming of the danger

ger of the place) though it seems all that have been lull'd like me into a fond Security, in the Pallace of *Worldly Felicity*, are in the end brought hither, whether they request it or not; for this Forrest adjoyns to the Pallace, being exceeding Dark and full of Terror, by reason of the discouraging Shade that overshadowed it, and the many Pitfalls, Bogs, Ponds, Snares, and threatning Wild-Beasts that are found therein, ready to Assault such as they find Defenceless; yet hither in my Simplicity I went, very Jocund and Gay; nor was it long e'er the Game was started, which we follow'd with full Cry; for now like *Nimrod*, *we were Hunting after Blood and Oppression*: and being in our full Career, had almost made the Game our Quarry: But it so happen'd, that being in the only open place of the Forrest, which is upon a little Rising Hill, the Sun shon hot upon me, and I began to faint; when being about to retire under the cooler Shades, my Horse fell down under me, and I found my self incapable of moving from thence: Then call'd I to

o my Companions to come to my ſſiſtance, but none either came or ade reply; yet I ſuppoſing I heard fearful Cry at a diſtance, Weak nd Faint as I was, turn'd my Head o ſee what it might mean; when o my Horror and Amazment, I per-eiv'd the Pallace and all its fading lories, ſinking into the gaping ulf of *Confuſion*; all the pleaſant laces and pleaſant Things where-ith I had Indulg'd my ſelf, vaniſh om my ſight, leaving in their oom the noiſom Lake of *Sad Re-embrance*: From the threatning anger of which, whilſt I ſtrove to y, I found my ſelf Mir'd in the Ex-eeding large and deep Bog or Quagmire of an *Evil Conſcience*; for he Hill of *Prudence* was ſunk, ſo hat the more I ſtrugled to get out, he more I found my ſelf ſinking; nd then the deluding Inchantment eing remov'd, that held me as one n a golden Dream, I beheld my Sins n their ugly and afrighting forms; nd ſtill as I ſtrove to ſhake them off, hey clung the faſter to me; crying ut, *We are thy Creatures, and will Accompany thee: Thou haſt taken Sil-*

ver

ver and Garments of Naaman, *a*
the Leproſie of Naaman *cleaves u*
thee. Then too ſadly I remember
each Sin with whom I had been fa
liar. Then I found my ſelf furro
ded with *Blaſphemy*, *Swearing*, *L*
ing, *Covetouſneſs*, *Laſciviouſn*
Cruelty, *Pride*, *Ambition*, *Riot*, *G*
tony, *Drunkenneſs*, *Lightneſs*, *L*
neſs, *Luſt*, *Envy*, *Hatred*, *Ang*
Unquietneſs, *Frowardneſs*, *Obſtin*
Raſhneſs, *Violence*, *Idleneſs*, *Slo*
Hipocriſy, *Flattery*, *Curioſity*, *D*
traction, *Oppreſſion*, *Slander*, *a*
with many more, who derided
and upbraided me for being ſo fo
liſh as to forſake the Council of *W*
dom, ingeniouſly confeſſing, *That*
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ver made them, *but that they had th*
Enterance into the World by the ve
Malice and Subtilty of the Devil, *a*
that he was the ſeeming Prince
whom I had pay'd my Homage, *wh*
I Liſted my ſelf under his Banner,
the Pallace of Worldly Felicity: An
now I call'd to mind what Mercy
had abus'd, what offers of Grace
had ſlighted, how I had griev'd th
Holy Spirit, and by my Sins cruci
fy'

'd the Son of GOD afresh, and *put m to an open Shame; that when* Wis- om *cry'd in the Streets, in the chief aces of the City, I either stop'd my ars, or turn'd my Back upon her.* hese considerations made me think y self unworthy, so much as to lift y Eyes up towards Heaven, to ex- t deliverance from thence, seeing was so Notorious a Rebel against he Cœlestial King; and if at any me I did, methought I heard the oice of the Prophet sounding in ny Ears, *viz. What have I to do ith thee, O* Joram! *Get thee to the* 2 Kings 3. *rophets of thy Father, and of thy Mother; go to the Pleasures and Ad- antages that thou hast hitherto pur- ued, and require them to help you.* hen methought the Earth seem'd nwilling to bear me, and the angry eavens flash'd Fire in my Face; all he Creatures whom I had abus'd ry'd out for Justice upon me, hilst the *Tempter* play'd his stron- est Engins against me, waiting but he moment when *Death* shou'd Cut ny Thread of Life in sunder, to de- our me. Then *the Pains of Hell ot hold upon me, the Sorrows of Death* Psal. 116. 3

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he moment when *Death* shou'd Cut
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our me. Then *the Pains of Hell* Psal. 116. 3
got hold upon me, the Sorrows of Death

compass'd me, and the Floods of Wic
kedness made me afraid; the Sorro
of the Grave compass'd me, the Snar
of Death overtook me. Then I foun
Trouble and Heaviness, and cry
unto him that alone is able to de
ver, *who lay'd help upon one that*
Mighty; whilst the *Tempter* on
other hand strove with all his mi
to push me headlong into the *Gulf*
Despair, by suggesting my Sins we
greater then could be forgiven, a
that I was Irreparably Lost: This
confess filled me with horror a
amazement, but still though throu
my Infirmities my Faith was wea
and imperfect, I cryed to my Deliv
rer, acknowledging my own vilene
and confessing the multitude of m
Transgressions, watering my Co
with Tears, and with Remorse, cry
ing often, *Father, I have Sinn*
against Heaven and in thy sight, a
Luke. 15. 18. 19. *am no more worthy to be call'd thy So*
make me as one of thy hired Servants
O! let me approach Thee, thoug
with shame and confusion of Face
O! shut me not out of thy Heritage
but take the lost sheep into thy Fold
If thou wilt, O Lord, though I am

ile and wretched, thou canſt, thou
ayſt cleanſe me; though *my ſins be*
Scarlet, yet thou canſt *make me as*
hite as Snow. O mercifull Lord!
o not ſo look upon me, ſo that thou
e not thy ſelf; Regard not ſo my
ickedneſs, that thou behold not
ne own Goodneſs; Remember
t ſo the Sins that I have done, that
ou forget the ſubſtance thou haſt
ade. O mercifull Lord! what is
e Sence of this ſaying, *I will not* Ezek. 33:
e Death of a Sinner, but I deſire that 11.
e be Converted and Live? O merci-
ll GOD! whoſe word is thy will,
nd whoſe will is thy Power, to do
hatſoever pleaſeth thee, who doſt
romiſe nothing but what thou doſt
rpoſe, and then thou canſt not
romiſe any thing but what thou art
le to perform, ſuffer me I pray thee
proſtrate my ſelf at the footſtool
thy Mercy Seat. *For great is thy*
oving-kindneſs towards the Sons of
en. Lord, *If thou wilt not the Death*
a Sinner, what neceſſity is there
at I ſhould Periſh? *If thou deſireſt*
t a Sinner ſhould be converted and
ve, what difficulty is there that I
ould not be Saved? Can the

Power and Malice of the Devil, can the number of my Tranſgreſſions either conſtrain thee, to that which thou wouldeſt not, or hinder that which thou deſireſt? Behold, O Lord! *Thy Prodigal Return'd*, who by ſad experience has found thy Word the Truth, behold him with the Eye of thy Fatherly Compaſſion, and let not thine Anger burn againſt him; for in thy wrath the Soul that thou haſt made muſt fail before thee.

Having in this manner pour'd out my Supplications, methought a Beam of heavenly Joy darted into my Soul, and the threatning Terrors ſeemed to diſappear: Then began I to reflect upon my paſt ſpent Life, and to deteſt againſt thoſe that had ſeduced me; but above all my own Folly, which inticed and perverted me from the ways of *Wiſdom* and *Truth*. And having made a repetition of my manifold Tranſgreſſions, & of thoſe that had been my leud Aſſociates, I burſt out into Tears, and with St. *Auſtin*, ſaid *Behold, O Lord, with what Companions I walked the ſtreets of Babylon, I wallowed my ſelf in the*

mire

mire of it, as if I had reposed in a Bed of Spices and fragrant Perfumes, whilst my secret Enemy led me on to the center of Sin, so that I ran into all manner of dissoluteness, and practised whatsoever I afflicted: a Mist in the mean time, depriving me of Sight, depriving me, O my GOD, of the brightness of thy Truth, whilst my Sins proceeded from me like the flowing of a Wine-Press.

Here again *I* paused, and strugled with the Temptations that sallyed upon me; and then in the anguish of my Soul, cry'd out, *How long, how long, O Lord wilt thou be angry? for ever? How long, how long, O Lord, wilt thou shut the gate of thy Mercy against me, and cover with indignation, as with a Cloud, the brightness of thy Face? How long wilt thou turn away thine amiable Eys from beholding me, who without the assistance of thy saving Grace must ever be Miserable? O my Redeemer, let thy Mediation plead in thy sacred Merits, my wretched cause, with thy Fathers Justice! O Thou that wilt not break the bruised Reed, nor quench the smoaking Flax, have Pity, have Compassion on me! O*

Thou art the good Samaritan, *pour Oyl and Wine into my wounded Soul, and bind it up in the bundle of Life! Yet, wretch that I am, with what Face can I approach thy Presence, who have so often rejected thy offers of Life and Salvation, betray'd thy Cause, deserted thy Standard, and gon over to thy mortal Enemy? And though with transcendent mildness thou hast call'd, mov'd and invited me to return, yet have I obstinately and perversly refused it.* Upon this, hanging down my Head with shame, a flood of Tears burst again from my Eys; which ended, methought *I* heard a voice, saying, *I have heard thy Prayers, I have seen thy Tears! behold, I will heal thee.*

And now, by reason of the suddain calmness *I* found within, *I* had leisure to reflect upon my past Vanities, and the danger wherein *I* stood of hazarding my Eternal welfare, which made me bitterly exclaim against *Folly*, who had been the occasion of my running into these dangerous ways, as in like kind she serves all those that listen to her, and shape their undertakings according to her Dictates; and then,

to

to aggravate it the more, laughs at them when *their Calamities come as desolation*, they not being in the least able to deliver themselvs from shame or danger. Therefore let the Sons of Men consider how dangerous it is to refuse the call of *Wisdom*, whose Unerring Rules lead into the *paths of Life*, to follow a Deceiver who leads directly to the *gates of Death*; for, as holy *David* affirms, *The Transgressions of the Wicked saith within my Heart, that there is no fear of GOD before his Eyes, for he flattereth himself in his own Eyes, untill his Iniquity be found to be hateful.* Psal. 36.1, 2. And this made me consider the wretched estate of many, who hardned in a course of sin, willfully shut their Eyes till some more then ordinary Judgment awake them; and this indeed was my case, as in part you have already understood: for as it is written, viz. *When thy Judgments are abroad, the Nations will learn Righteousness*; Isa. 26.9. That is, the fear of an impendent punishment frequently awakens them out of that security, which when they *put far away the Evil Day*, they are apt to slumber in. And thus

declaring my Folly, and the dangerous Adventures *I* enterpriz'd and was concern'd withall in the Pallace of *Worldly Felicity*, or *Sensuality*; my intent is to leave what has been said as a Seamark, to prevent others from running rashly or unadvisedly upon the same Shoal or dangerous Quicksand on which so many Thousands are lost, and from thence (without *Vainglory*) shew what followed in the better part of my Adventures.

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5 AP 58

The End of the First Part.

THE

The Conviction of Worldly-Vanity:

OR,

The WANDRING PRODIGAL RETURN'D.

THE SECOND PART.

CONTAINING

An Account of his Escape from the Palace of *Worldly Felicity*; Of the glorious Prospect he had of the *Cœlestial City*; And of the Progress he made (under the Conduct of *Divine Grace*) to the Palace of *Virtue* and *True Felicity*; The manner of his Proceeding, the various Occurrences he met with by the way, and his Joyful Reception there at last: His Excellent Description thereof, and of the Divine and Moral Virtues he found therein.

With many Other Things, both Pleasant and Profitable.

London, Printed for *John Harris*, at the *Harrow* against the *Church* in the *Poultrey*. 1687.

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Jer. 9. 1. *Water, and my Eyes fountains of Tears*, that therewith in some measure the stains and polution of my wicked Heart might be washed away, that so in Regeneration I might become a new Creature; as I was thus Thoughtful and Penitent, I say, it so happen'd that fixing my mind on
Col. 3. 1, 2. *things above*, as I had at my first setting out been directed by the voice of *Wisdom*, though (wretch as I am) I refus'd it; methought I beheld, (at least with the Eyes of

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my Soul) a Lady of incomparable beauty, clad in Veſtments of pureſt white, ſhining with Tranſcendant Brightneſs and Glory; I ſaw her methought deſcending from Heaven, for there it ſeems ſhe ever dwells with the Eternal *Wiſdom*, till by his Compaſſion ſent down to Relieve and Refreſh poor Penitent Wretches, and be a means to cauſe ſuch *Wandring Prodigals* as my ſelf to reſolve upon returning to their Fathers Houſe, and of making a true and ſincere acknowledgment of their manifold Sins and Tranſgreſſions: And whilſt I lay groveling upon the ground in Sighs and Tears, ſhe placed her ſelf before me with the greateſt mildneſs Imaginable, inſomuch that although I was at firſt abaſhed, yet ſoon I took Courage, & after ſome abrupt ſtammering, occaſion'd by the confuſion & bad ſtate I was in, *I* open'd my mouth and began to implore her aſſiſtance, entreating her that ſhe would vouchſafe to draw me out of the miry ſink of my Sins, into which through *Raſhneſs* and *Folly* I was fallen, and there in all

all likelihood must Perish, if not suddainly reliev'd; for notwithstanding what had passed, I saw many Enemies preparing to assault me, against whose assaults I was but weakly provided, and little able to make any long defence.

Thus having made my Supplication to this Heavenly Stranger, she mildly reprov'd me, and let me (with conviction of Conscience) behold how fondly *I* had given my self up to follow the Temptations & Alurements of the Enemies of my Soul, and upon what slight terms *I* had rejected the Counsel of *Wisdom*, *Whose ways are ways of Pleasantness, and all whose Paths are Peace.* In doing which, she told me my Sins indeed were very great, and that they had been the more Aggravated by forsaking the good way and treading in the forbidden Paths; yet (continued she) to true Penitents *There is a door set open which no man can shut*; but beware that thou turn not aside again, *Least thou perish from the way, when his wrath is kindled but a little*, &c. These reproofs and words, spoken with a Majestick and convincing

Prov. 3. 17.

Rev. 3. 8.

Psal. 2. ult.

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BRITISH MUSEUM

The Wandring PRODIGAL Return'd.

PART II.

CHAP I.

He is rescu'd from the miserable condition he was in by Divine Grace; *has a prospect and description of the* CELESTIAL CITY, *and of the Joy he conceiv'd thereat*, &c.

HAving in the first part of my Travels declared how I was govern'd by *Folly*, and how I contemn'd and despis'd *Wisdom and Vertue*; following a Voluptuous kind of

of Life, which in the end I found to be at best but tiresom Vanity, as indeed all those must do that place their trust too much therein; and how, by being afflicted, the Eyes of my Understanding (that before were clouded and shut up in the dark mists of Sensuality) were open'd, insomuch that with Holy *David*, I
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vincing mildneſs, made ſuch an Impreſſion on my Heart, that *I* could not refrain burſting again into Tears, and in the midſt of my Paſſion cry'd, *O! the Inſearchable height and depth of the Mercies and Love of GOD towards his miſerable Creatures! even to thoſe that were his Enemies, who have crucifi'd him to themſelves Afreſh, Rejected and Deſpis'd him for Triſles, for vain Delights, and ſeeming Pleaſures; Him who is only Life, Light, Joy, and the Eternal Center of Happineſs* Then ſhe proceeded to give me many words of Comfort and Conſolation, ſaying, ſhe had a Commiſſion from Him *That ever Liveth to make Interceſſion for Sinners*, to draw me out of the Mire wherein *I* lay; from him that is able to ſave to the utmoſt; and thereupon touching me with her Golden Scepter, *I* preſently receiv'd ſo much Strength and Vigor both of Body and Mind, that like the Lame Man that lay at the Gate of the Temple, I leaped from the danger wherein I was; leaving *Folly* and my Horſe *Timerity* to ſtruggle by themſelves, who with much ſtriving ſunk deeper and deeper,

per, till cover'd in the Quagmire, *I* beheld them no more.

Being (as you have heard) deliver-ed out of the great danger wherein *I* lay, and raiſed by the aſſiſtance of *Divine Grace* (for ſo by this time I underſtood the Lady was call'd) *From the Death of Sin, to the Life of Righteouſneſs*, *I* began to bethink my ſelf to whom *I* owed my deliverance; when with Holy *David*, *I* made my humble Acknowledgment. viz, *I waited patiently upon the Lord, and he enclined unto me and heard my Crye; he brought me up alſo out of a horrible Pit, out of the Miry Clay, and ſet my feet upon a Rock, and eſtabliſhed my goings, and hath put a new Song into my mouth, even Praiſes to our GOD; many ſhall ſee it, and fear, and truſt in the Lord. Bleſſed is the Man that maketh the Lord his truſt, and Reſpecteth not the Proud, nor ſuch as turn aſide to Lyes. Many, O Lord my God, are thy wonderful works which thou haſt done, and thy thoughts which are to us-ward, they cannot be reckon'd up in order to thee; If I would declare & ſpeak of them, they are more then can be number'd.* Upon this, methought *I* heard a voice ſaying,

Pſal. 40. 1. 2. 3. 4. 5.

Pſal. 139. 17, 18.

ing, *Arise my Love, my fair One, and come away; for behold the Winter is past, the Rain is over, the Flowers have appear'd in our Land.* Now whilst I was looking about me, I beheld afar off a very glorious Countrey, shining with Cœlestial Brightness, to which I found my self all on a sudden desirous to pass, and therefore took the boldness to inquire of *Divine Grace* what happy Land that was, which afforded so glorious a Prospect at so great a distance? To which she answer'd me, *That it was the Heavenly Canaan in which was the New Jerusalem, the City shining with the brightness of GOD:* upon which I concluded this was the Countrey of which I had heard very glorious things spoken; and being more and more desirous to travel thither, I with much submission enquired of sundry things and matters relating thereto, and especially of the City which sent its beams of Light from far, and to which I well perceiv'd the Pallace of *Worldly Felicity* in all its seeming Glory, (if what appeared sollid, had been really so) was nothing comparable. Cant. 2. 10.

To

To which she made this reply: *As for the City* (said she) *it shineth with the glory of GOD as clear as Christal; and as for its Buildings, they are of fine Gold, glistering like Glass; the Walls and Foundations being of precious Stones, and the Gates so many intire Pearls; whose streets are pav'd with Gold; and that in this City there is no need of Sun or Moon, for the Lamb, who is the Cœlestial King, is the Lamp and Light thereof, who giveth it a large and glorious Light; from whose Seat streameth a Fountain or River of Water of Life as clear as Christal; and on the banks thereof, is Planted the Tree of Life, which continually yieldeth both Food and Physick; and in this City there is no Sickness, Trouble, or Decay; no Curse, no Unclean Thing, but the Throne of GOD and of the Lamb, and his Servants, who see his Face, and Reign with him for evermore,* &c.

When *Divine Grace* had shewed me these things, I concluded that to this place *Wisdom* intended to lead me, when she met me at the parting of the way; the thoughts of disobeying whose Voice, made me not a little

little ſad; and eſpecially becauſe *I* had triſl'd away ſo much precious time in purſuing Vanity, putting off from Day to Day (as too many worldlings do) the time of Repentance, which ought to be the early work of our Life; eſpecially conſidering it may not be at all times in our power: For ſetting aſide a thouſand Accidents or chances that may befal us, either in ſuddainly depriving us of Life, Senſes or Opportunity, doubtleſs our free-will, without the aſſiſtance of Gods Grace, and the good motions of the holy Spirit, muſt neceſſarily prove ineffectual; and ſo by a long obſtinacy, a long reſiſting and *grieving the holy Spirit*, which ſhould *Seal us to the Day of Redemption*, we may at laſt be left hardened in Impenitency, and either ſink in the Gulf of Deſpair, or be Split upon the Rock of Preſumption, which is altogether as dangerous, and has done more miſchief by far then the former.

Notwithſtanding theſe thoughts, *I* could not forget what *Divine Grace* had told me concerning the *Cœleſtial City*, but ſtedfaſtly fixing

fixing my Eyes upon it, as place *I* greatly desired to be at, yet somewhat doubtfull by reason of my unworthiness, whether *I* should find admittance, *I* cryed out as in a Rapture, *O how Amiable are thy dwellings, thou Lord of Hosts! My Soul longeth and panteth to enter into thy Courts!*

Psal. 84. 2.

And now *Divine Grace* being fully satisfied that I intended to set forward, she did not attempt to discourage me; for although she dealt plainly with me, and let me understand the many difficulties *I* was like to meet with, she on the other hand supported me with many indearing promises of Assistance, thereby to enable me not to *faint, or turn aside from the way*; and so absolutely resolving to proceed in what *I* had determined, *I* implored her Assistance; which she promised as far as it was needful; and to shew me many things that as yet I was a stranger to.

So happy is the Man whom Grace
befriends,
Him upon whom the Heavenly
Guest descends;

That,

That he a prospect soon may gain of Life,
Immortal Joyes, and Glory free from strife.

CHAP II.

After a true Sence of his Sin, he resolves to Travel towards the Cœlestial City, *and of the difficulty he met at his setting out, how he enter'd the Strait Gate where he met* Evangelist, *and the Comfort he gave him.*

BEing yet in the same Garb I flatter'd my self in, in the Pallace of *Worldly Felicity*, I found my self uneasey, as being sensible and ashamed of the miry condition I was in, I implored *Divine Grace* that she would help to change them; but she told me it might not be done, till such time I had repassed the broad way, and come to a certain place where I should find a Lady that

that would ſtrip me of them; at this, though I found them very Cumberſom, I was not a little pleas'd; for now having a true ſight of the Condition I was in, I began to loath and deteſt what formely I had approv'd and delighted in: And taking me by the Hand, ſhe led me to the brink of a noiſom Lake, full of fearful Monſters, Yelling Horribly, and continually Roling in Liquid Fire; at the ſight of which, I ſtarted as one in a Dream, when he fancies himſelf falling from the top of a Precipice; whilſt my hair ſtood an end with Horror, and with an abrupt and broken ſpeech, demanded, what this fearful Sight might mean?. To which *Divine Grace* reply'd, *This is the change of Sin from it's flattering and deluſive ſhape, to that which is more properly and really its own natural deformity; This is the Place, and theſe the Companions of your late imaginary Sollace and Repoſe; and here hadſt thou been weltering, had I not been ſent to your aſſiſtance by Him who is the Author of* Grace and Truth; *yet over this Lake you muſt paſs, before you can arrive*

at the ſtage where you are to be diſrobed of your Poluted Garments.

At the ſight of this place, and the Thoughts of repaſſing it, I began exceedingly to Tremble, crying out, *O wretched Man that I am, who ſhall deliver me from this Body of Death! from this danger and hazard I am now to undertake!* but whilſt I was trembling and crying out, *Divine Grace* ſhewed me a Bridge that reach'd quite over the Lake, which was exceeding narrow, at the ſight of which, being a little recover'd from my amazement, I greatly rejoyced; and this Bridge is called by ſome *Remorſe of Conſcience and Abhorrence of Sin*; but by reaſon of its ſlenderneſs, 'twas feeble & crazy, inſomuch that as I paſſed it, it often crack'd and totter'd, ſo that I had once a mind to retreat, for fear of tumbling into the Lake; and the rather, for that the Monſters on either ſide reached at me to pull me in, and often with their horible bellowing not only ſhook the Bridge, but put me into ſuch an amazement, that ſometimes I was regardleſs of my way; beſides, the noiſom vapors created Rom. 7. 24.

created a dizzineſs and diſorder: But by the aſſiſtance of *Divine Grace* I with much difficulty reach'd the other ſide. Yet *Voluptuouſneſs*, who there lay wallowing in the Embraces of *Senſuality*, cryed after me with a horrible voice, ſaying, *His Bones are*
Job.20.11 *are full of the Sins of his youth, and they ſhall lye down with him in the duſt.*

But not willing to give further ear to her, I ſmote my Breaſt, and fetching a deep Sigh, ſaid with a
Pſal.94.17 loud voice, *If the Lord had not helped me, my Soul ſhould have been put to Silence.* And now Reader, from this conſider that none can be ſaid to be Penitents, but ſuch as through remorſe of conſcience, having a true Sight of their Sins, and a ſence of their miſdoings, with reluctancy, and an utter deteſtation and abhorrence, reflect upon them, reſiſt them, and mortifie their corruptions; and this cannot be done truely as it ought, without great caution and difficulty, by reaſon of natural depravities, and the freſh aſſaults of Temptations that frequently offer or caſt themſelves in our way; which though (as it too frequently happens)

happens) they are ſweet as honey in the mouth, which invites many greedily to take them in, yet in the Belly they are as bitter as Gaul.

Having 'ſcaped this danger, and heard the lamentable Cryes of thoſe that lay weltering in miſery, we paſſed on till wee arrived at the end of the *Green Lane*, where it butted upon the Pallace that I had beheld ſink down, and inſtead of which the noiſom Lake aroſe, where wee met with a great *Slough* called the *Slough of Diſcouragement*, & in it many who had attempted to return without the aſſiſtance of *Divine Grace*, who relying upon their own ſtrength had ventur'd ſo far that they could neither proceed, nor without ſome difficulty reach the ſide next to the Pallace; and the reaſon was, becauſe it was guarded by one called *Diſpondency of mind*, who frequently (as they attempted to get out upon the firm ground) puſhed them back again; ſo that being quite tired and ſpent, puzzled between *Hope* and *Diſpair*, they lay fretting themſelves in much Anxiety, and knew not what to do; ſo hard a matter

is it for thoſe that rely upon their own ſtrength, when they ſhould rely upon the Merits and Gracious Promiſes of their Bleſſed Redeemer, to break the chain of their Sin, or get out of the Mire into which they have willfully or unadviſedly plunged themſelves: For Free-Will, without free Grace, is weak and inſignificant. But it ſo happen'd, that whilſt I made a little ſtand at the brink of this *Slough*, one called *Promiſe*, came and lay'd a ſtrong Bridge of *Aſſurance*, which reached from one ſide to the other, and over this we paſſed; but had not gone far, before I eſpyed a pleaſant Path that croſſed a Meadow, which led a nearer way, over which I was deſirous to go; but *Divine Grace* pulled me by the Sleeve, ſaying,

Jer. 31. 1. *Let thine heart be towards the high-way; the way that thou wenteſt turn again.* Upon which, I immediately ſtarted back into the Road, and ſo wee kept on till wee came to the place where the ways parted. The which when I perceived, I called again to mind the Counſel of *Wiſdom*, and was not a little griev'd

that

that I had rejected it, considering the many miseries I underwent since I took the Left-hand-way; yet I mingled my Grief with Joy, that it was once more in my choice; and so with a willing Mind, I enter'd in at the *Strait Gate*, crying, *Welcom, Life*; and fell to leaping for Joy; for now I felt my mind lighter then ever, though I was not disrobed, nor those difficulties that had been suggested as yet appear'd; but far I had not gone, before I met a Man of mild aspect, who came up to me and desired to admonish me in a few things; and being glad of such an opportunity, I thanked him kindly, and promised attention: And he proceeded:

I am (said he) *Evangelist, whose care it is to direct those that enter in at this Gate, in their way to the* Cœlestial City: And thereupon he demanded how it had fared with me? To which I briefly told him all that had befel me: after which, he made me sensible that I had seen him before, and that he had given me good advice, the which if I had taken, I might have escaped the

danger I had incurred; but seeing I had turn'd from the Evil of my ways, it might not be too late for me to reach the Pallace of *True Felicity*, seeing the Lord thereof has promised, *That at whatsoever time a Sinner Repenteth and Turneth from the Evil of his ways, his Soul shall Live, for that he wills not the Death of a Sinner, but desires that he be converted* &c. Nay invites all those that are weary and heavy Laden, to come unto him for Rest, declaring that he will in no wise cast them out, promising them freely, without price or Money, the water of Life; and makes himself our Advocate, to plead our Cause: you are one of those for whom he lay'd down his Life, one of those for whom he shed his most precious Blood; and for so great kindness what does he expect more then your obedience and faithful Service, your entire affections, and perseverance in well-doing. Nor, as himself has declared, is his Service or Yoak uneasy; or should it be so, which indeed it is not, yet know you serve him not for nought; your Reward, if you perse-

Ezek. 33. 11.

Isa. 55. 1.

Math. 11. 30.

vere to the end, will be a crown of Life, an exceeding weight of Glory, a Pearl of an ineſtimable value, a Kingdom without end, an Eternal Inheritance, &c. Wherefore look well to your Feet, that you withdraw them not from the way of Peace, nor that you faint, *for many are called, but few are choſen*; *Wherefore ſo Run, that ye may obtain the Reward, the prize of Glory*; *and be vigelent in holding faſt the Faith, that in the end, when you have fought the good fight, you may receive the Crown of Righteouſneſs which the Righteous Judge will give you in that Day. Suffer nothing on this ſide the Mark of your high calling to trouble or affright you, no Temptations, Tribulations, and Sorrow, to overcome you*; *but with a conſtant and ſtedfaſt Faith, Rely upon Him for Succor and Support, under whoſe Banner you are now to fight*; *nor fear his ability, for unto Him all Power in Heaven and Earth is given. This encouragement and caution I thought fit to give you, that you neither faint nor look back*; *and ſhall not be wanting, as further occaſion offers, even as you can bear it.*

2 Cor. 4. 17

Math. 20. 16.

1 Cor. 9. 24

2 Tim. 4. 7. & 8.

Evangelist having given me this Heavenly Lecture, I found a tenfold Joy arise in my Heart, and after returning him a Thousand thanks, passed on, accompanyed with *Divine Grace*, till I came into a very low descent, which I understood to be *the Valley of Humility*, and here stood the *School of Repentance*, to which I must enter before I could pass any further. Of which take an account in the following Chapter.

CHAP III.

How having enter'd the Valley of Humility, *he came to the House of* Repentance, *and how he was there Entertain'd; the Ingenious Confession he made, with Admonitions and extolling the Divine Goodness*, &c.

APproaching the *House of Repentance*, which stood in the middle of the way to the *Cœlestial City*, I perceiv'd it hung with Sighs, and dropping with Tears, pav'd with Groans,

Groans, and ciel'd with Prayers and Ejaculations, appearing very Mournfull and Melancholy; but for all that, I was not in the leaſt dejected, but ſtaid in the Porch till there came a grave Matron in a mourning Weed, plain, and decent, with a Lovely yet Sorrowful Countenance; and after her followed two more, who appear'd to be her Daughters; and theſe, I underſtood by *Divine Grace*, were *Repentance*, *Sorrow for Sin*, and *Confeſſion of Sin*: Then *Divine Grace* addreſſing her ſelf to the firſt of theſe, told her to what end ſhe had brought me thither, by what means, and to what degree ſhe had wrought upon me; how *I* was become ſenſible of my own vileneſs, and therefore deſir'd her to qualifie me further, according to her Rule and manner, that *I* might be fitting to paſs towards the *Cœleſtial City*, whither *I* was bound

The Ladies having well underſtood the Cauſe of my coming, highly approv'd it, and kindly welcomed me, ſhewing me my Apartment, and what elſe was convenient for me. So that having no other buſi-

fineſs then to apply my ſelf to the ways of Vertue, I learn'd a Leſſon different from that which I had learn'd in the Pallace of *Worldly Felicity*; for now inſtead of Drinking, Rioting, Gaming, Debauchery, and the like, I apply'd my ſelf to Faſting, Prayer, and other ſuch like Pious and Devout Exerciſes; and when I had ſo done for a few Days, I found a wonderful change wrought in me; yet all this while my Lewd Apparel remained upon me, of which I was not a little aſhamed, though how to get it off I could not tell; yet calling to mind what *Divine Grace* had told me, how that at a certain place I ſhould be diſ-encumber'd, I concluded this might be that place; wherefore taking the opportunity, I beſought the Lady *Repentance* to do me that kindneſs, who as readily conſented; and thereupon taking me into the Retirement of *Sorrow for Sin*, where was a deep Dungeon, ſhe took off my Hat of *Haughtineſs*, my Girdle of *Intemperance*, my Sword of *Violence*, my Coat of *Vain-Glory*, my Hoſe of *Vain Delight*, and conſequently

quently all my other Luſtful and Vitious Attire, my Shirt of *Laſciviouſneſs* excepted: which, that I might not be altogether naked, I intreated her to ſpare for a time; and theſe ſhe caſt into the dark Dungeon called *Oblivion*, to prevent their riſing up in Judgment againſt me when I came to the *Cœleſtial City*: And ſo I being thus Lightned, continued in great content of Mind; ſo that by experience *I* found that true Repentance of all things in the World, makes the greateſt change; it changes things in Heaven and Earth, for it changes the whole man from Sin to Grace, from vitious habits to holy Cuſtoms from unchaſte Bodies to Angelick Souls, from Drunkenneſs to ſober Counſels; and even GOD himſelf (in whom there is no variableneſs or ſhadow of change) is pleaſed by deſcending to our weak underſtandings, to ſay that he changes; that is, upon Mans Repentance he alters his determinate Decrees in caſe of Puniſhment, or the like; as in the caſe of *Ninnive*, and that of *Hezikiah*, with more that *I* might men-

tion, which for brevities ſake *I* paſs over. *Repentance* prevails with the Almighty to revoke his Sentence, cancels the Bills of Accuſation, and throws the Records of Shame and Sorrow from the Court of Heaven, and even to lift the Sinner from the Grave to Life, from the Priſon to a Throne, from Hell and guilt of Eternal Torture, to Heaven and a title of never-ceaſing Felicities.

Being now under the Juriſdiction of this good Matron, ſhe would not ſuffer me to reſt till ſhe had made a further tryal of my Patience; and thereupon taking me by the Hand, ſhe carry'd me into another Apartment, and there ſhew'd me a very ſtrait hole, which ſhe ſaid enter'd into the Chamber of *Sincerity*, through which I muſt paſs, if I intended to Arrive at the *Cœleſtial City*; upon which I began to cry out, That it was impoſſible that ever I ſhould be able to paſs through ſuch a ſmall hole; for to my ſeeming, my Hand would ſcarcely enter, and thereupon I ask'd Counſel of *Divine Grace*, who told me there was indeed no other way, *and that although*

it seem'd impossible with Man, yet all things were possible with GOD; therefore I ought to Rely upon him, and not be discouraged; for that I must *put off the Old Man, which according to the first Conversation, was corrupted with many Evils, and put on the New Man, whose Conversation ought to be Justice, Truth and Holiness.* The Old Man is the Affections of Sin, and the former Evil Life; and the New Man is the Godly Life, begun in Holiness: And whilst she was thus discoursing, looking through the Window of my Understanding, I beheld an aged Eagle rough and disorder'd, who towring a while, in the end descended into a Christal Fountain that stood hard by, and having dived therein, her Feathers moulted, and she became young, sprightly and gay; and whilst I was wondering what this might signifie, *Divine Grace* enter'd the narrow hole, catch'd me by the Hands, and said, *I will draw thee in with the Cords of my Love*; which she did, whilst *Repentance* thrust behind; so that by reason of the straitness of the place, my Shirt of *Lasciviousness* was rent

Mat. 19. 26.

Col. 3. 9. 10.

Hos. 11. 4.

to

to pieces, and I began to complain of the Rigor; but soon the hole grew wider, and I found much ease, being now much lighter and at ease, especially in my Mind, then I was before; insomuch that concluding the worst was past, I began to Sing in this manner:

How happy am I now I'm enter'd in!
By which I am disburden'd of my Sin,
Which like a heavy Weight so lately
prest
My sinking Soul, and rob'd it of it's
Rest!
Happy are they that Ruled are by them
That lead the way to New Jerusalem.

And now being in, *Repentance* put me on Garments suitable to my condition, or the great work I was to undertake, which were Spun by *Humility*, *Patience*, *Meekness*, *Charity*, and many other Virtues; and so let me consider further to what end I came thither. And that I might have yet a deeper sense of my Sin, soon after Returning, she put me into an unusual Agony, though she

quickly gave me a Cordial, as in the ſequel will appear.

CHAP IV.

He is Affrighted by the Terror of Conſcience, *but is at the Earneſt Interceſſion of* Sorrow for Sin, *ſpared at the Command of* Divine Grace; *and crying out againſt* Preſumption, *is humbled under a ſenſe of Sin.*

CErtain it is that GOD has many and wonderful ways to bring Sinners home to himſelf, as ſometimes by Threats, ſometimes by Promiſes, and ſometimes he draws them with the Cords of his Love, by degrees preparing them to be fit Veſſels for the Reception of his Grace, which has power to ſoften and mollify the Stony Heart, and baffle all Worldly Intereſt; as appears by the Converſion of St. *Paul*, the Call of St. *Mathew*, and others: But nearer to the purpoſe,

When *Repentance* had Apparelled me, as I ſaid, with Garments ſuiting

my

my Condition, ſhe placed me in a Stony Chair, and having allow'd me a Breakfaſt of ſpare Diet, I ſcarcely had ended it, when going out, ſhe return'd again with divers in her Company, and of theſe ſhe plac'd one on my Right Hand, one on my Left, and another directly before me; who with an angry and threatning Look, ſtar'd dreadfully in my Face, having moreover a Red Book in one Hand, and a Scorpion in the other; and whilſt *I* was in a trembling Fit, and wondering what it ſhould mean, ſhe had command to open the Book, which ſhe immediately did; and in it *I* too plainly beheld in Bloody Characters, the many Crimes and Follies that ſince my coming into the World *I* had committed; which made me ſtart, and forc'd all the Blood in my Body into my Face, not being able to ſay one Word for my ſelf; whereat ſhe let looſe her Scorpion upon me in a pitious manner, inſomuch that *I* cry'd out for mercy; whilſt ſhe, on the other hand, fell to upbraiding, ſaying, *Turn not away wretched Man, for it is not in thy power to fly from me:*

Turn

Turn not away, I ſay, but behold thy wicked Actions Recorded in this Book, the ſmalleſt of which thou art not able to deny; ſee how in dreadful Letters ſtand Engraven thy Pride, Arrogance, Ambition, Spight, Hatred, Contempt of others, thy abuſed Proſperity, and ſlighting of offer'd Favours, and miſuſing of time, thy Wrathfulneſs, Injuries done againſt thy Neighbour, thy Covetouſneſs, Back-biting, Slandering, Gluttony, Wantonneſs, Fornications, Adulteries, Drunkenneſs, Lying, Swearing, Prophane Speeches, Sloath, contempt and neglect of Sacred things, thy truſting in the Arm of Fleſh, and relying upon Periſhable things; the Follies of thy Youth, and the Sins of thy Riper Years; with many other Abominable and Notorious Crimes, hateful in the ſight of GOD, and deſerving to be puniſh'd with no leſs then Damnation: Then how, Guilty Wretch, dar'ſt thou without ſhame and confuſion of Face, look towards the Cœleſtial City, when you have been ſo Notorious a Rebel againſt the King thereof, by taking part with the World, the Fleſh, and the Devil? Upon this ſharp Reproof, the Damſel call'd *Sorrow for Sin*, being

being then present, fell bitterly to Weeping, and fetching many deep Sighs, as if her Heart would break, interceding with *Conscience* for me, who was all this while afflicting me, and threatning *with fearful Judgments of Wrath and Firy Indignation to come*; insomuch that *I* sat amaz'd and confounded within my self, looking every moment when the House would fall about my Ears, for me thought the Earth shook under me; and *I*, who a little before thought *I* was free from all danger, found my self now as bad (for the time) as when *I* lay bemir'd on the brink of the Gulf of *Despair*. Wherefore let none be over confident, least he be deceiv'd; *Let him that thinketh he standeth, take heed least he fall.* That is, let not *Presumption* whisper in his Ear, as in this case he did in mine, lest like the *Proud Pharisee*, he be puff'd up with a conceit of his own Righteousness, or with the *Young Man*, pretend himself to be a strict observer of the Commandments, *&c.* and boast of great things, when indeed he is nothing; *for when we have done all we can, we must*

Heb. 10. 27.

1 Cor. 10. 12.

Luk. 18. 11.

Mark. 10. 20.

lay

lay our Hands upon our Hearts, & say, We are unprofitable Servants, and that our own Righteousness is but as filthy Rags; flying from the terror of an acusing Conscience to the tender compassion and merciful Promises of a blessed Redeemer. Luk. 17 10.

Whilst *I* was in my Trembling fit, under the Sence of my Guilt, which *Conscience* presented to the Eyes of my Soul, in came *Divine Grace*, at whose Feet I fell prostrate, humbly beseeching her, that she would take Compassion upon a distressed wretch, and deliver me from the Scorpion or Sting of *Conscience*; who perceiving me truely humbled by a sence of my Sins, commanded *Humility* to raise me; which she kindly did, saying, *He that abaseth himself shall be Exalted*; and thus being enabled to stand on my feet, least *Discouragement* (a terrible Giant who had made the *Slough I* have mentioned, to hinder the return of those that pass the Bridge of *Ignorance to the Pallace of Worldly Felicity*) should meet and assault me on my way, she caused *Remembrance* to open her Golden Book, and read Note.

me

me a Lecture from thence, and so she did, as in the following Chapter will appear.

Where Golden Lines, in Golden Letters writ,
You will with comfort favourably meet.

CHAP. V.

Remembrance *opens her Book and reads him a comfortable Lecture, mostly containing* GOD's *gracious Promises of Mercy and Forgiveness to true Penitents, and thereby allays his Fears.*

Remembrance (who all this while had stood by) having receiv'd her orders, open'd the Book she had in her Hand, in which I beheld Lines of Gold in Pages of Azure, when touching the Seat of my Mind with a Silver Wand, she thus proceeded:

Rom. 5. 20 *Hath Sin* (said she) *Abounded? Grace hath more abounded: Wherefore he that mistrusteth the Mercies of* GOD, *mi-*

distrusteth him to be Merciful, injureth the Fountain of Mercy and Goodness, in denying him to be Love and Power; Love, to stir him up to compassion, and tender Bowels of Mercy, and Power, to do whatsoever seemeth good in his own Eyes: and in these consist all the hope of poor Sinners, who had they to do with any but a merciful GOD, must unavoidably Perish; for in the strictness of his Justice, the least Sin is Sufficient to Sink a Soul to the Depth of Misery. But that he is Love, Sacred Writ testifies, and renders it in all things one of the highest Attributes of Omnipotency; nor is it in any small degree communicated to mankind, but rather in a most transcendant manner, viz. In this was manifested the Love of GOD towards us, because that GOD sent his only begotten Son into the World that we might Live through him. Herein is love, not that we loved GOD, but that he loved us, and sent his Son to be a propitiation for our Sins: Greater Love (says our blessed Saviour) then this has no Man, that a Man should lay down his Life for his Friend: This is the Rock and Anchor hold both of Faith and Hope, for without

1 John. 4. 9.

John. 15. 13.

one

out it we must have inevitably perish
and the Souls that he has made mu
have failed before him; that is, if h
Mercy had not infinitely out weighe
his Justice. Nay this blessed Savio
not only lay'd down his Life for lost an
and undone Man, and took it up again
gloriously ascending to the Right Ha
of his Father, but there likewise eve
1 John. 2. 1. liveth to make Intercession for us: Fo
if any Man Sin we have an Advocat
with the Father, Jesus Christ the Righ
teous, and he is the Propitiation for th
Remission of Sins. Again, Behold (say
St. John) what manner of Love the Fa-
1 John. 3 1. ther hath bestowed upon us, that w
should be call'd the Sons of God! not tha
God has either occasion for us or ou
Service, for we can in no wise add an
thing to his State or Felicity, who is
finitely happy from all Eternity, beyon
Degree or Comparison; but that it i
his Nature to do good to all his Crea
tures, and to have Compassion on th
Works of his Hands: Wherefore speakin
Isa. 43. 25. to this purpose by the Prophet Isaiah, he
says, That it is he himself that blotteth
out our iniquities for his own name
sake, and that for the Love he bear
us he will not have our Sins in Remem
brance

...ance; but then it is conditionally, ...at we become ſorrowful for our miſdo-...gs, and repent us of the Evil of our ...ays. That he has power to Pardon ...d Forgive us, is paſt all peraduen- ...re, for all power in Heaven and Earth ...in his hands; and as his Mercies are ...finite, ſo is his Power Unlimited and ...comprehenſible; nor is his Care and ...egard leſs, for he that keepeth Iſrael, ...either Sleepeth nor Slumbereth. There- ...ore let the Wicked Man leave his ways, ...nd the Unjuſt Man the Evil of his do- ...ngs, and turn unto the LORD, and ...e will have mercy on him, and is ready ...o forgive him, and thoſe that do truſt ...in him ſhall not be Confounded; for ...hoſo dwelleth in the Secret of the moſt ...High, ſhall abide in the Shaddow of the ...Almighty; ſurely he will deliver thee ...rom the Snare of the Hunter, and from ...he Noiſom Peſtilence; he will cover ...thee under his Wings, and thou ſhalt be ...ſafe under his Feathers, his Truth ſhall ...be thy Shield and thy Buckler; thou ...ſhalt not be afraid of the Arrow that ...flyeth by Day, nor of the Plague that ...deſtroyeth by Noon-day; a Thouſand ...ſhall fall on thy ſide, and Ten-thouſand ...at thy right-hand, but it ſhall not come ...nigh

Mat. 28. 18.

Pſal. 91. 1, 3, 4, 5, 6, 7.

nigh thee. So that those that are under his Protection need not fear any Danger, but at all times cast themselves upon him that is able not only to deliver them out of all Trouble, but preserve them in the way; for the Prince of Peace has promised that those whom his Father has given him, no man shall be able to pluck out of his Hands. And to conclude, plainly tells us to our endless Comfort, That GOD so loved the World, that he gave his only begotten Son, to the end that whosoever believeth in him might have Everlasting Life: for he came into the World not to condemn the World, but to the end that he might save Sinners.

Having heard these comfortable Sayings, I greatly rejoyced; and began to Sing in this manner:

O! what Return can Sinners make to thee
For Mercies that are far beyond degree!
O Gracious Lord! What can poor Dust repay!
Nothing but Sighs and Tears! Alas, can they

Hope

Hope for Acceptance? Yes, if truly
sent,
From Hearts that Contrite are, and
Penitent.

CHAP. VI.

He acknowledgeth his wonderful Change, is Assaulted by Discouragement, *Resists him, and puts him to flight; he goes from the School of* Repentance, *is like to run* into the Path of Error, *but is prevented by* Understanding, *and convey'd to his House, with other matters of Note.*

HAving through the Assistance of *Divine Grace* been thus long in the *School of Repentance*, my Mind and Affections were wonderfully chang'd from what they were in the former part of my Life, for *I* now began to think of nothing but the Countrey whither *I* was going, and was continually Meditating on it, and

Con-

Contemplating of it's Beauty and Holineſs; all that *I* had heard ſpoken of it, returning continuall afreſh into my Mind, inſomuch that *I* cry'd out, *O! how Amiable are thy Dwellings, thou Lord of Hoſts! My Soul longeth and panteth to Enter into thy Courts! In thy preſence is the fulneſs of Joy, and at thy Right Hand are Pleaſures for evermore.* And when at any time *Diſcouragements* aſſaulted me, Suggeſting, *That through many Tribulations I muſt Enter into the Kingdom of Heaven, and that Bonds and Afflictions abided me in every City,* *I* Anſwer'd him in the words of St. *Paul*, viz. *I account that the Afflictions or Sufferings of this preſent Life, are not worthy of the Glory that ſhall be Revealed.* And while *I* was thus conſidering with my ſelf *Divine Grace* came to me, and told me it was time to paſs on, *and preſs forward toward the Mark or Prize of my high Calling*; to which *I* willingly ſubmitted, all the Ladies promiſing in like manner to Accompany me; and ſo with Joy *I* proceeded. For being disburthened of my Sinful Apparel, *I* was much the lighter,

Pſal. 84. 1. 2.

Pſa. 16. 11.

Acts 14. 22.

Acts 20. 23.

Rom. 8. 18.

Phil. 3. 14.

and then (according as *Wisdom* had told me) the way seem'd more pleasant, though not altogether free from danger. For the *Prince of the Pallace of Worldly Felicity*, to whom I had formerly been a Slave, was abroad with his *Legions* to prevent (if possible) my safe Arrival at the end of my Journey; who often cry'd after me to Return, and made many hideous howlings to affright and discompose me, that so they might shake or stagger my Resolution: But as much as in me lay, I stop'd my Ears and cry'd out, *I will walk in the strength of the LORD*; and thereupon for a time they ceas'd to pursue me: So in the end, we came to a Crooked Lane, call'd the *Path of Error*; into which I had almost step'd before I was aware, but e'er my Foot reach'd the Ground, *Understanding*, a good Hermit, whose House stood on the other hand, step'd forth and pull'd me back, and told me of the danger I was in; at which I began to tremble in such a manner, that I was scarcely able to return him Thanks, and especially because upon a second View, I beheld

Psa. 7. 16.

Hymeneus and *Philetus*, with many other Erroneous Seducers and Brothers of Error, who ſtood cloſely lurking to pluck in ſuch as paſs'd careleſsly on their way; for here finding (or ſuppoſing at leaſt) the Path eaſie, and that no other way butted upon it, I had vain-glorious out-ſtrip'd my Company, in a manner forgetting how I had been a little before puniſh'd for hearkning to *Preſumption*; and for this, *Conſcience* (as ſoon as ſhe came up with the reſt) began ſharply to Rebuke me; but ſeeing I only attempted, but had not enter'd the Lane, ſhe upon the ſupplication of *Repentance*, gave over, and ſo we altogether entered the Houſe of the *Good Hermit Underſtanding*, over whoſe Door was written this Sentence, viz. *Man that is*
Pſa. 49. 20. *Born in Honour and Underſtandeth not is like the Beaſt that Periſheth.* Upon the Reading of this, I began to conſider that a Man might underſtand, and yet not underſtand aright; That he might be (if we may rightly term him ſo) a Man in underſtanding as to Worldly Affairs, and in that boaſt great things, as the *Sage*

and

and *Philosophers* of Old did: Nay, go somewhat further, and yet be a Child in *True Understanding*, as to Heavenly things, of which the Prophet *Jeremy* speaks, viz. *Thus saith the LORD, let not the Wise-man glory in his Wisdom, neither let the Mighty-man glory in his Might, nor let the Rich-man glory in his Riches; but let him that glories, glory in this, That he understandeth and knoweth Me, that I am the Lord.* Jer. 9. 23

Being come into the House of this Good Man, the first thing he shew'd me was a Man that lay bound with *Chains of Security*, in a *dark Dungeon* that was under the Floor of his House; yet in that Estate he seem'd very pleasant, not at all regarding the misery he seem'd to be in, neither was he able to get out of it, though he was incompass'd with Tombs and Coffins: Then *I* ask'd him whom this might be? And he put a Book into my Hand, and pointing to a certain place, bid me read; when looking earnestly upon the place, *I* found these Words, viz. *For at the Window of my House I look'd through my Casement, and beheld a-* Prov. 7. 6. 7.

mongſt the Simple-ones, I diſcerned amongſt the Youth, a Man void of Underſtanding: Upon this I conſidered it was the Emblem of my ſelf, when forſaking *Wiſdom* and following the Advice of *Folly*, though I was then in the depth of Miſery, yet by reaſon of my Simplicity, and for want of Underſtanding, I knew it not, but reſted content even in that wretched Condition: Then I demanded why he was plac'd amongſt Coffins and Tombs? Then he pointed to another place, and bid me read; which I did, and found theſe words, viz. *The Man that wandereth out of the way of Underſtanding, ſhall remain in the Congregation of the Dead.* Then began he to reprove me, and upbraid me with my former Follies and Vanities, with my Diſobedience to the call of *Wiſdom*, and other things; but I freely confeſſing and owning all theſe, bid *Sorrow for Sin* ſpeak a little on my behalf: Whereupon ſhe declar'd, though ſhe muſt confeſs that I had been a grievous Sinner, and had indulg'd my ſelf with all manner of Vain-Peaſures; yet by the means of

Prov. 21. 16.

Divine

Divine Grace, having had a through ſight of the miſerable State I was then in, I had Renounc'd the World and all its Vanities; that I had been in the *School of Repentance*, and now was onward of my way, with a reſolution to perſevere to the end, with hopes of Pardon and Eternal Life; not upon my own account, or through any merits of mine, but upon the account, and by and through the meritorious Death and Paſſion of my *Bleſſed Saviour*, *GOD manifeſted in the Fleſh*; hoping by him to be raiſed from the Death of Sin, to the Life of Righteouſneſs; *for as by Adam came Death, ſo by Chriſt cometh the Reſurrection of the Dead.* Therefore being truly ſenſible, ſincerely and heartily ſorry for what was paſt, ſhe hop'd that he would not only paſs by my former Frailties, but further what I had well begun with ſound Advice. 1 Cor. 15 22.

This calm'd his Temper, and he upon the Motion of *Divine-Grace*, promis'd to furniſh me with ſome of thoſe Inſtructions which *Wiſdom* had left for my Learning, who he ſaid in that kind took Compaſſion on me,

even when I despis'd her ways, and that concerning Religion.

So kind is Heaven to Prodigals *Return'd,*
Who of their Sins Repented have, and Mourn'd,
That they so kind so good a Father fled,
To live with Worldlings, live amongst the Dead.

CHAP VII.

Understanding *gives him Cordial Advice, and prepares him to proceed to* the House of Religion; *and how after sound Counsel he went on his way, and what else befel him.*

Understanding having promis'd to give me some sound Advice, that might profit me in my further Progress, thus began:

Now (said he) *you are Enter'd upon this holy Warfare, you ought to quit your self like a Man, not to Faint, but*

but run with patience, and consider the danger of him that looks back; the Reward you are sensible is great, that will crown you, if you persevere to the end; and a great Reward cannot reasonably be expected without Labour: Religion is not Nominal only, but Practical, and must not be trifled with; for take it in its Latitude, it signifies the whole Duty of Man; and without performance of that Duty, Salvation cannot be reasonably expected: It comprehends Justice, Charity, Sobriety, Patience, Meekness, and many other Virtues; because these being commanded by GOD, become a part of that Honour and Worship which we are bound to pay unto Him; in relation to which, St. James says, That Pure Religion, and undefiled before GOD and the Father, is this, To visit the Fatherless and Widows in their Affliction, and to keep himself unspotted of the World: Nor must this be done superficially or hypocritically, for Praise or vain Applause, but seriously and heartily, not as unto men, but as unto the Lord. Nor does this, which some term the External part of Religion, consisting in good Offices to our Neighbour, &c. excuse

Jam. 1. 27.

Mat. 6. 18.

ns, but there follows that which is more peculiarly to be observed.

The Internal part of Religion is called the Internal Actions, in which the Soul is only and more immediately employed and ministers to GOD in special Actions of Faith, Hope and Charity;

Heb. 11. 1. *Faith believes the Revelation of GOD, and is the Evidence of things not seen; Hope expects his Promises, and Charity loves his Excellencies and Mercies;*

1 Cor. 13. 13. *the last of these, by reason of it's many singular Properties, being by the Apostle termed the greater of the Three: Again, Faith guides our Understanding to GOD, Hope gives us all the passions and Affections to Heaven and Heavenly things, Charity gives the will to the service of GOD; Faith opposes Infidelity, Hope does the like to Despair, and Charity to Enmity, Hatred, and all other Passions of that kind; and these three Sanctifie the whole Man, and make your Duty to GOD, and your obedience to his Commandments to be Reasonable and Delightful; and therefore to be Intire, Persevering and Universal.*

Understanding having thus given me a further insight in Religion then

then I had before, and humbly intreated, *That the GOD of our Lord Jesus Christ the Father of Glory, would give unto me the Spirit of Wisdom and Revelation, which searcheth in all things, yea the deep things of GOD, to lighten the Eyes of my Understanding, that I might know what is the Hopes of his Calling, and the Riches of the Glory of his Inheritance in his Saints,* he suffered us to depart, yet promised to be assisting when need should require it.

1 Cor. 2. 10. Eph. 1. 17, 18.

CHAP VIII.

How he came to the House of Religion (being inticed in the way to turn aside by Hypocrisie *and* others) *and of the entertainment he found there; the good Instructions he received, with many other matters.*

HAving left this place, I passed on with great Joy, pondering in my mind what I had heard; and asking many questions of my *Dear Companions*, about the way, they

freely ſatisfied me in all things; telling me the next place I ſhould come to would be the Houſe which (however it might ſeem to my outward appearance) would prove very glorious within to true Penitents, inſomuch that *David*, tho a King, *deſired rather to be a door keeper in the Houſe of GOD, then to dwell in the Tents of Wickedneſs*; That is, then to live wickedly in all worldly Pleaſure; and that it was far better known by the Inſide then the outſide, for that *Hypocriſie* had built her a Houſe on that Road very nearly reſembling that of *True Religion*, and and for the outſide was rather *fairer*, by which many who travel'd that way, had miſtaken the latter for the former, and were by the *Lady Diſſimulation* (that keeps it) after they had along time flatter'd themſelves, led to the top of a *Mountain* ſtanding on the left ſide the way, and by one *Self-conceit* removed thence to a *dark Land*, where they wander to this day.

Pſa. 84. 10.

This terrible Story made me very cautious and circumſpect, whereupon I reſolved to keep even with thoſe

thoſe that accompanied me, & not to go before them, as I did when I had like to have turn'd down the *crooked Lane of Error*: And now being come within ſight of a Houſe on the Left Hand, I concluded it to be the ſame; whenas out came a grave Matron, with a Vail over her Head and ſhoulders, ſeeming very Sorrowful, and her Face to appearance was much Furrow'd with Tears; yet for all that, I perceiv'd a couple of Fellows at her heels, called *Deſire of Vain-Glory and Praiſe of Men*; This piece of ſeeming Gravity, with a very demure Countenance (as I came near her) ſaid, *Welcom, welcom, my Son*; whilſt thoſe that attended her ſtept forward, and entreated me to turn in and take a Refreſhment: But having in mind what had been told me, and remembring the dreadful Sentence pronounced againſt *Hypocrites* and *Unbelievers*, by the aſſiſtance of *Divine Grace* I ſtopped my Ears, and crying out, *Life, Life, Eternal Life*, I paſſed by, and eſcaped this carcaſs or ſhadow of Religion, by which too many are enſnared in embracing the ſhadow for the Sub-

Mat. 23. 13

ſtance;

stance; by contenting themselves with the Apples of *Sodom* & *Gomorrah*, whose outsides are of a Gold and Crimson Colour, when the inside produces nothing but Cinders and Ashes. Nor unfitly, but rather excellent, is the saying of our *Blessed Saviour*, 23. where he compares *Hypocrites* to *painted Sepulchers*: and indeed this is a Sin that walks the most Invisible to Men, because it is lodged in the secrets of the Heart, where GOD alone is the Scearcher.

Having escaped this danger, I plainly beheld the House of *Religion, or true Devotion*, at which I greatly rejoyced. This House stood in the middle of the way, and through it those that Travel to the *Celestial City* must needs pass, or they will fail of their expectation. And upon our approach, *Humility* and *Sincerity* came to usher us in, whilst *Good Theology*, who was Master of the place, stood to receive and welcom us with a gratulation of Peace; and so being enter'd, methought it was one of the most desirable places I had seen in my way; and here I learned of my blessed Master, to be

Lowly

Lowly and Meek, pouring out my Spirit in Supplication and Prayer, intreating *Sorrow for Sin and confession of Sins* to assist me in as much as in them lay, to make an acknowledgment of my own vileness, the better to suppress the *strivings of the Flesh*, who in this transitory Life will at one time or other *Rebel against the Spirit*, though *Watchfulness and Sobriety* be never so constant in their Attendance: though (as *Theology* assured me) in Religion is the greatest Comfort and Encouragement Imaginable, for though the Body be never so much Afflicted, yet if wee keep close with GOD, our minds will be at ease, our good Consciences will be a continual Feast: *We are*, says he, *Troubled on every side, but not Distressed; wee are Perplexed, but not in Despair; Persecuted, but not forsaken; Cast down, but not Destroyed*; and again, *Who is he that will harm you, if ye be followers of that which is Good? But if ye suffer for Righteousness sake, happy are ye; and be not affraid of their Terror, neither be Troubled. Wherefore laying aside all Malice and Guile, and Hypocrisies, and Envies,* Mat. 11 29

2 Cor. 4 8, 9.

1 Pet. 3 13, 14.

and

and all Evil speaking, as new born Babes desire the sincere milk of the word that you may grow thereby, if ye have tasted that the Lord is Gracious; to whom coming, as unto a living Stone, disallowed indeed of Men, but chosen of GOD and pretious, ye also, as living stones are built up a Spiritual House, &c.

1 Pet. 2. 1, 2, 3, 4, 5.

These sayings made Tears of Joy stand in my Eyes; and now to render my comfort the greater, having repeated many promises of performing (by the assistance of *Divine Grace*) not only what was, but what should be further commanded, I found my self strictly embraced; when looking to see by whom, I perceiv'd a beautiful Lady, called *Stedfast Faith*, standing at my Right Hand, who had before I was aware put the Girdle of *Firm Belief* about me, and when she apprehended I was Sensible of what she had done, she with an earnest Speech delivered these words, viz. *Be thou Faithful unto Death, and I will give thee a Crown of Life*; & immediately I had a prospect of very glorious things; Then came *Hope*, and gave me an Anchor of Promise to secure me, if

Rev. 2. 10.

at

any time I ſhould be toſſed on the ough Sea of *Diſtruſt*. Then *Charity* over'd me with a mantle of Compaſ-ion, and having receiv'd the ſacred ledges of his Love (which he left s a remembrance of himſelf till his oming) with the moſt profound Reverence and Devotion, it was greed by all the company, that I hould be inſtantly conveyed to the Pallace of *Wiſdom* and *Vertue*, both theſe being one and the ſame Per-ſon; for *True Vertue*, is *Godly Wiſ-dom*, and *Godly Wiſdom* is *True Ver-tue*. Now when I heard what was determined, I was ſomewhat abaſh-ed, becauſe *Remembrance* (who ſtill attended me) loooking earneſtly up-me, it came into my mind how I had at the parting of the ways refu-ſed her Inſtructions; but however taking Counſel of *Theology*, I found that through her Pallace, was the only way to the *Cœleſtial City*, and very near the Gate thereof; for indeed her converſation is moſtly in Heaven, though by the will of the *Cœleſtial King*, ſhe condeſcends to converſe with Mortals, as well ap-pears by the following account given

of

of her by the wiſeſt of Men, *viz.* *The Lord by Wiſdom hath founded the Earth, by Underſtanding hath he eſtabliſhed the Heavens.* And therefore knowing that by going over to her, I ſhould be nearer my Journies end; I plucked up a good courage, and reſolved upon it, ſaying (though but ſoftly) thus to my ſelf:

Prov. 3. 19.

The ways of Wiſdom *cannot be amiſs,*
But needs muſt lead us to Eternal Bliſs;
Who takes her for his Guide, need ne'er repent,
She's Heavenly born, and ſtill is thither bent.

CHAP.

CHAP. IX.

Being well Instructed, he passes on to the Pallace of True Felicity, *describes it, and is there Entertain'd with great Joy, and has from thence a full Prospect of the* Cœlestial City.

BEing determined to pass on to the desired place of Rest, I perceiv'd at my setting out from the House of *Religion* (where I learn'd many things to further me in my way) the powers of the Air and Darkness were mustering against me, to oppose my proceedings; but being furnish'd and supported as I was, the Terror had little or no effect upon me; notwithstanding they cast *Shame*, *Disgrace*, *Contempt* and *Scorn* in my way, for I set my Face like a Flint against their Assaults; and with a steadfast Mind, opposed them with *Patience*, *Constancy*, *Perseverance*, *Meekness*, *Humility*, and the like.

And now the good Hermit *Understanding*, who follow'd me to the House

House of *Religion*, by the Appointment of *Divine Grace*, becoming my Tutor or Gaurdian, next her self. I found my self doubly Blessed, and so the way growing even, we went smoothly on; *True Content* being the fore-runner of our Company, who still remov'd those Rubs that *Adversity* cast into the way, and made it easie to us; so that before the Sun declin'd, I had a Prospect of the Pallace, being in a manner at it, when methought it was the fairest that ever I beheld at such a nearness; though indeed the *Celestial City* gave a more glorious Prospect; but however, this must be Enter'd before one can come to the other.

The Structure of this Pallace of *Virtue* (for so henceforward I shall call it) stood upon a spacious Hill, green and pleasant to behold, and reach'd as high as Heaven; upon the Wall of which there were seven strong Towers, Guarded by *Divine Virtues*; and in chief, were under the Command (as I understood) of *Faith*, *Hope*, *Charity*, *Justice*, *Fortitude*, *Temperance* and *Good-will*; and over these Reign'd *Wisdom* as Queen

and

d Lady of them; and not only er these, but over many more; r all *Virtues* submit to her Conduct. nd thus far at present I had my Inelligence from *Understanding*, my Tutor.

And now having in my Company *Divine Grace*, *Understanding*, *Memory*, *Conscience*, *Repentance* and *Religion*, or *Theology* (who would at my Entreaty Accompany me) The Three *Divine Virtues* I mention'd in the House of *Religion*, being gone before to re-assume their stations, and the rest dismissed till further occasion might offer; we came up to the Gate, which was very Narrow, neither were the Paths much beaten, by reason of the small resort; and there we were met with Songs of Praise and *Hosannahs* to the *Cœlestial King*; and so we enter'd the Palace in Triumph.

And now I found by Experience, that *Virtue*, if there was no other Reward but enjoying it even in this World, infinitely exceeds *Vice*; but far be it from any to think it has it's Reward on this side Heaven; for Holy *David*, speaking of the Soul of a Righ-

a Righteous Man, says, *It shall be sa-*
Psa 36. 8. *tisfied with the abundance of GOD's House, and he shall give it Drink of his Pleasure as out of a River.* And if this may be term'd no more then a Heavenly Conversation, whilst on Earth, though some strain it further, yet hear what our Blessed Saviour says, which is beyond all Contradiction meant of the future State, viz. *Father, I will that they be with me*
Joh. 17. 24. *where I am, that they may behold my Glory which thou hast given me.* And now, as in the Pallace of *Worldly Felicity* were exceeding Stories of Perishable things; so in this Pallace of *True* or *Spiritual Felicity*, were things Incorruptible and Eternal, Treasures of every Virtue, durable and lasting, as the Author of them. And here it will not be amiss to give a brief Description of the place, or rather of the Heavenly Guests I found therein, and that no further in *Alegory*, but by the help of *Understanding*, as plain as may be, for the better Advantage of the Reader; and having in the former part given a Character of *Wisdom*, I shall proceed to give a Description of *Virtue*, as far as it is war-

warrantable, that not differing (in the main) from the former.

CHAP. X.

He gives a Description of Virtue, *together with her Noble Qualities, the means whereby she Operates in the Soul of Man, and why to be desir'd.*

VIRTUE is that Good which is wrought in the Minds of Men, by a Divine Influence; and and according to St. *Austin* (in his Second Book of *Free-will*, Chap. 18.) *is a good quality of the Soul Divinly directed, moving and inciting him to live Justly and Uprightly, to do what good he can to all, but injury to none; to resist evil, and cleave to that which is good.* And so by the Soul of Man, upon which it Operates, he understands the superiour Faculties of the Mind or Soul, as *Reason, Judgment* and *Will*: The Inferiour part we call *Sense*, which is common as well to Beasts as Men; and therefore the Rational part, which is a Ray of *Divinity*,

Divinity, is properly taken for th Soul; and this it is that *Virtue* h the power over, to order or diſpoſ and from hence we infer that *Virt* is a good quality of the Soul; tha is to ſay, of *Free-will*; for *Virt* qualifieth *Free-will*, diſpoſing it an preparing it to Do and Will well though neither of theſe can come t paſs, without the Aſſiſtance of *D vine Grace*.

As for the Second part of the De finition, it is in conſideration of Mans living Juſtly and Uprightly and he that doth otherwiſe is no tru Friend to *Virtue*; for as *Vice* is dia metrical to *Virtue*, ſo is any thin that borders or depends upon it And whoſo liveth well, if he perſe vere in ſo doing to the end, he nee not fear of having the Reward du to *Virtue*, which is no leſs then Ete nal Life; it follows then that b *Virtue*, True Felicity is only attain able; for *Virtue* Redreſſing and Co recting the Depravities and Exo bitances of *Free-will*, ſo that bein as it were new moulded, it is di pos'd to do that which is Juſt an Upright; ſo that he that is tru

Virtuou

Virtuous, altogether ſhuns that which is Evil, and chooſeth that which is Good; and this made *David* wiſh, *That he might dwell in GOD's House all the Days of his Life*: And for a further Encouragement to *Virtue*, our Bleſſed Saviour tells us, that, *The Juſt ſhall Shine as the Sun in the Kingdom of their Father*. Much more might be ſaid in this caſe to render *Virtue* Lovely and deſirable in the Eyes of Men; but ſeeing ſhe has not only been Recommended to them by our Bleſſed Saviour, the Fountain of Virtue and Goodneſs, but by the Prophets, Apoſtles, and Good Men of all Ages; thoſe who refuſe to Entertain her upon ſuch Recommendations, will hardly be induc'd to it by any endeavour of Mine. So to conclude this General, I ſhall only add, *That Virtue is a Work of GOD in Man, and not of Man in himſelf*; for as the Rain moiſteneth the Ground, to render it Fruitful, and yet the Rain is not the Ground, nor the Ground the Fruit; Even ſo in the Ground of our Souls he Infuſes his Grace, to render us Fruitful in Good Works.

Pſal. 27. 4.

Mat. 7. 3.

CHAP.

CHAP XI.

He gives a brief Account of Faith *so far as is warrantable; to what end she serves, and the especial Marks of her Appearance, &c. as also of* Hope *and* Charity.

Heb.11.1. FAITH is, as the Apostle says, the Evidence of things not seen, giving us Confidence and Assurance of things to come, which otherwise weighed in Humain Reason, might appear impossible; and this excellent *Virtue* made *Abraham* and the *Patriarchs* and *Prophets*, &c. so famous and acceptable in the sight of GOD, by being confident through *Faith*, that none of GOD's Promises should fail, *Abraham* we hear believ'd, and it was accounted to him for Righteousness; Nay more, had the Honour to be stil'd the Father of the Faithful: Whilst those that have been diffident, have been ever Reprov'd and come to Nought; as the Obstinate *Jews* in the time of our

Rom.4.3.

our Saviour, who for their unbelief and hardneſs of Heart are call'd a faithleſs Generation; for though *Abraham* by *Faith* had ſeen the Day of our LORD ſo many Years before, yet his faithleſs Off-ſpring, notwithſtanding ſuch lively and apparent Demonſtrations, hardened their Hearts. *Faith* in it's Offices conſiſts, Firſt to believe with a ſteadfaſt Aſſurance, all thoſe things that GOD has Reveal'd to us, when once we are Convinc'd he hath ſpoken them; and that without too curious an Enquiry, or Attempt to ſearch into his ways, we humbly ſubmit, relying upon him for the fulfilling of his promiſes, which cannot fail; for as well may he ceaſe to be, as ceaſe to be juſt; *Heaven and Earth* (ſays our bleſſed Saviour) *ſhall paſs away, but my word ſhall not paſs away till all be fulfilled*; and therefore may be as fully relyed upon, as if already ſeen fulfilled or poſſeſſed. Mark. 13. 31.

Secondly, We ought to believe nothing concerning GOD, but what is Honourable & Excellent, as being aſſured that that belief that is accompanied with diſhonourable thoughts

or diſtruſt, is little available; nor is Faith leſs the Parent of Charity, for it produces not only a ſtedfaſt Belief and Truſt in GOD, but a love towards him and relyance on him, with a true acknowledgment of his Goodneſs both in Word, Deed, and Thought. To let the contemplation of his Excellencies imploy our chiefeſt care, and poſſeſs the very center of our Souls, is a great Sign of true Faith, eſpecially if nothing of *Vain-Glory* be mixed therewith, but we are content to caſt our ſelves entirely upon him, eſtranging our Affections from Worldly things, and placing them upon thoſe that are laſting and Divine; and St. *Paul* ſays, This *Faith comes by Hearing*; and indeed it may well do ſo, for that the Ear conveys the Promiſes to the Soul, and there the *Underſtanding* frames them in their divineſt ſhapes, whilſt *Faith* ſets its ſignet of true belief upon them, which muſt be likewiſe confirm'd by *Charity* or *Divine Love* for although we had *Faith* even to remove Mountains, yet without *Charity*, as Holy Writ teſtifies, *it is nothing; for even the pow-*

Rom. 10. 17.

1 Corn. 13. 2.

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ers of Darkneſs believe and Tremble; ſo that belief ſerves only to aggravate their puniſhment, becauſe it is neither accompanyed with *Love*, nor *Charity*; and thus much briefly concerning a well-grounded Faith.

Hope in the Pallace of *Vertue* takes the next place, and is highly to be approved, becauſe it is the Mother of *Patience*, and the preventer of *Deſpair*, encourages a Chriſtian in perſeverance, and expectation of the Reward that is promiſed to thoſe that do well, and confirmed by *Faith*; for whereas *Faith*, is a firm and ſteadfaſt belief in general, of all the revealed will of GOD, ſo is *Hope* of what more immediately concerns the party with whom it reſides, and is between the two Extremities of an infalible Aſſurance of Bleſſedneſs, and a Deſparation of it; and the more a man recovers from the laſt Extremity, the more perfect is his Hope: And in this caſe it ſufficeth the Believer, that he believes and loves GOD, that he hath a firm Affiance and Confidence that GOD of his good Grace will have Mercy and Compaſſion on him, and will

give him whatſoever he hath promiſed to his Elect, hoping that he is of their number. And not only to hope, for that would be too ſupine & negligent, but to ſtrengthen that Hope with Prayer, Acts of Charity, and other Chriſtian Duties; ſo that in the end, *Hope* may not fail of its expectations, but be ſatisfied with thoſe bleſſings it ſo earneſtly expected.

As for *Charity*, the greateſt of theſe
1 Pet. 4.8. Three, it is no doubt a garment of Righteouſneſs that covereth a multitude of Sins; and without this, St. *Paul*, the great Apoſtle of the Gentiles accounted himſelf nothing. And to this I joyn *Good Will*, which is one and the ſame, for the truely Charitable Man willeth no Evil; and Love and Charity are inſeparable Companions, being linked together in a Chain of Cauſes, and conſiſt of Internal and External Acts, *viz.* Acts of Compaſſion, Love, Tenderneſs, Forbearance, Long Sufferance, Patience, and Brotherly kindneſs, as well as Liberality, relieving & ſuccoring thoſe that are in Diſtreſs or Affliction, by Alms, good Counſel, and what

whatever elſe is neceſſary or convenient, without any expectation of applauſe or retribution; for thoſe that give any thing upon that account, are like them that when they gave Alms, cauſed a Trumpet to be ſounded in the Market place, that they might have the praiſe of Men, ſo by that means it appears it was no true Charity, and conſequently not regiſter'd in Heaven; but on the contrary being attended with *Pride* and *Vain Glory*, things moſt hateful to the Almighty, inſtead of laying up treaſure there, they treaſured up to themſelves wrath againſt the day of wrath: Nay the proud Phariſee's meerly boaſting of what he had done in this kind, begat him rebuke and eternal infamy; for doubtleſs *Charity* is a ſpark of *Divine Love*, which inflameth the heart and prepares it for the reception of ſaving Grace; and there is nothing more that our bleſſed Saviour takes notice of in his diſtinguiſhing the Righteous from the Wicked, at the laſt Day, then by the Charity of the one, and the Hard-Heartedneſs of the other; as you may find it at large in *Mat.* 25 *&c.*

&c. Nay he has commanded us to do whatsoever in this kind is requisite, not only heartily, but with all the Privacy imaginable, to prevent *Vain Glory* or the applause of Men; and has promised us for so doing, that the Father who seeth in secret, will reward us openly; and this is the only opportunity GOD has given the Sons of Men to make themselves friends of the Unrighteous Mammon, that when ye fail, they may recieve you into Eternal Habitations, and lay up treasure where neither Moths nor Rust can corrupt, nor Thieves break through and steal.

Luke. 16. 19.

Math. 16. 19.

Having gathered these things from good *Understanding*, I was not a little glad, & thereupon put up my Petition to the Father of our Lord Jesus Christ, in whose hands are the Hearts of the Sons of Men, that he would continue to me his Grace, and more and more enlighten my Understanding, that he would put a godly Fear into my heart, whereby I might ever apply my way to *Wisdom*. Which when I had done, I went to take a survey of the four Morral Ver-

Vertues who are of no ſmall account to a good Chriſtian, wherefore I ſhall not think it amiſs to deſcribe them, though for brevities ſake I ſhall be as conciſe as will ſtand with conveniency.

CHAP. XII.

He gives a deſcription of Prudence, Juſtice, Fortitude, *and* Temperance, *Excellently repreſenting them in their ſeveral Capacities, Motions and Opperatiosn,* &c.

THe Moral Vertues are accounted both by Antient Philoſophers and Modern Divines, Four, viz. *Prudence, Juſtice, Fortitude,* and *Temperance,* in which the Sages of old, by the light of nature placed their chiefeſt happineſs, ſquaring thereby their Actions, & regulating their Affairs; nor are they at all to be rejected or ſlightly accounted, though under a greater light then the Heathens could everpretend to, for St. *Hierom* ſaith, *By theſe the Chriſtian liveth well, even in Morality.* For *Prudence*

directeth him in his Affairs, *Justice* preserves his Integrity, *Temperance* preserves him in Health; and frequently in Prosperity, whilst *Fortitude* furnishes him with a constant mind, to bear him out in all Hazards and Mischances; gives him courage and strength to defend himself against danger and malicious attempts: And again, *Prudence* puts it in our power to contemplate the Creation, and admire the Creator in the beauty of his Creatures, to extol his Wisdom and Power, his Excellence and Order; and by degrees raise our Souls to a higher pitch of perfection. *Temperance* enables us to subdue and mortify our Lusts, and to bring them under Subjection, enables us to be vigilant and watchful against the enemy of our Souls; *Prudence* directs us to shun Temptations, *Fortitude* to resist them with a godly zeal, and *Justice* to live uprightly, doing to all as wee would be done by; so that these being used to a right end, border upon or are props and supporters to the former. But to come to somwhat more particular.

Justice

Justice may be said to be a Vertue of two kinds; as first, it is a general Vertue, and comprehends in it self all Vertue; as for instance, The man that lives uprightly and justly is called a just man; and is in the second place understood by the name of Distributive Justice, & so becomes National, and is the Defender of Innocence, the Scurge of the Guilty, and the Support of Kingdoms.

Fortitude is a *Virtue* by which *Justice* in a manner is supported, though it may be divided into the Force of Arms and the Constancy of Mind, and so apply'd either Spiritually or Temporally; for by what but by *Constancy* and *Courage*, *Patience* and *Assurance* of an *Eternal Reward*, did the *Apostles*, *Martyrs* and *Confessors* maintain the Truth of their Profession against *Pagans*, *Infidels*, and even the Powers of Darkness, against *Persecutions*, *Temptations*, *Fiery Tryals*, and a hundred kinds of *Deaths*; Rejoycing that they were accounted worthy to Seal the Testimony that they bore with their Blood.

Temperance, says St. *Austin*, is a

power a Man gains over himself, prevailing even against his craving Appetite, and by degrees enables him to Rule his Passions, which is the noblest Conquest a Man can make; for when this *Virtue* is away, all other *Virtues* lose much of their force; for when a Man is overcome with *Wine* and *Excess*, he is prone to all manner of *Vice*, letting loose the Reins of *Passion* and *Inordinate Affection*.

Prudence is the Queen, even of these, if rightly consider'd, because where-ever she comes, she commonly Rules the rest; and by her Discretion directs and orders the whole Frame of Man; prompting and disposing him to do that which is *Just*, *Moderate*, *Sober* and *Discreet*. And now having taken a Survey of these, I apply'd my self to *Holy Duty*, observing all that in me lay, to keep the Commandments, Pray and Sing Psalms, Hymns and Spiritual Songs, as I remember *Wisdom* told me, *Those that were Conversant with her were wont to do*; and least by any means I should grow slack or negligent herein, *Understanding* brought *Perseverance*

rance to me, who gave me the following Directions, by the Command of *Divine Grace*.

CHAP XIII.

He is brought to Perseverance, *by whom and* Understanding, *he is further Instructed*; *He is Recommended to her by* Divine Grace; *and has a Prospect of the* Cœlestial City *from the Tower of* Faith, *where he continues in Expectation.*

Understanding and the rest that Accompany'd me to the Palace of *Virtue*, being all this while with me, I was by my Tutor carry'd to the Apartment of *Perseverance*; *For said he, unless you hold out to the End, it had been better for you that you had never set forward, if by a Relapse you should lose at last what you have so long strugled for; the loss will be the more intolerable, and your fault the greater.* When looking about me, I saw *Divine Grace*, to whom I made my Humble Obedience; whereupon she comforted me, and bid *Under-*

derſtanding bring out the Lady of that place, which ſhe accordingly did; when conſidering I had not ſeen her before, I beheld her with a ſubmiſſive Look, and ſhe on the other hand beheld me with a grave, yet ſomewhat ſevere Look, and upon the Motion of *Divine Grace*, thus Accoſted me: *I underſtand* (ſaid ſhe, *you are lately come from the Pallace of* Voluptuouineſs *to this place, therefore conſider well your Ways, and ſet a Watch over your Heart; for though now, by reaſon of* Divine Grace, *you are not only Arrived at the Pallace of* Virtue, *but in favour with the* Cœleſtial King, *of whoſe City you have had a Proſpect; yet know, without me you may yet fall ſhort of your Expectation; both* Faith *and* Hope, I ſay, *may fail* Jer. 17. 9. *you, if you ſlight my Counſel and Advice; for the Heart of Man is deceitful and deſperately wicked, who can know it?*

Upon this ſaying, I fell upon my Knees in the preſence of *Divine Grace*, and all the other *Virtues* that were preſent, and made a ſolem Proteſtation, That I would take heed to my way, and do (by the *Divine Aſſiſtance*,

rance) what ever I was able to pleaſe the Lady *Preſeverance*; and ſhe on the other hand taking me up Lovingly in her Arms, promis'd not to depart from me, unleſs I gave her cauſe, till I came to the *Cœleſtial City*. And ſo by the whole Aſſembly being Recommended to each other, we continue in Love and Friendſhip in the ſtricteſt Bonds of Amity to this day, continuing in great Felicity in the Pallace of *Virtue*, and hourly from the Tower of *Faith* taking a Proſpect of the Holy and Heavenly *Jeruſalem*, Repleniſh'd with Peace and Pleaſures for evermore.

In which, Great GOD, when this
ſhort Life is paſt,
Let my poor Soul be by thy Mercy
plac'd,
That I the Pleaſures of True Life
may Taſte.

FINIS.